PROCESS

SEX ISSUE • FEAR ISSUE • DEATH ISSUE

Propaganda and Holy Writ of
THE PROCESS CHURCH OF THE FINAL JUDGMENT

THE GODS ON WAR

— in text and read by —
Genesis Breyer P-Orridge,
Lydia Lunch, Adam Parfrey,
Timothy Wyllie





PROCESS

SEX ISSUE • FEAR ISSUE • DEATH ISSUE

As It Is.

The gnostic collective known as The Process Church of the Final Judgment added a dark, apocalyptic edge to the mid to late '60s, a time otherwise known for its peace and love.

Conspiracy theorists maintain that the Process Church was a dangerous, even murderous, cult, deeply affiliated with Charles Manson, who contributed an essay to the notorious "Death Issue," included within.

Graphic artists say that the Process Church's thematic color magazines were boldly imaginative and decades ahead of their time.

Issues of these thematic magazines are extremely rare, and when auctioned sell for over one thousand dollars apiece.

This edition, limited to 1,200 copies, reproduces the best and most controversial issues in their entirety. Also included is the essay, "The Gods on War," written by the cult's "Omega," which reveals how Jehovah, Lucifer and Satan have become filled with apocalyptic vengeance against man. An audio recording of "Gods on War" with Lydia Lunch, Timothy Wyllie, Adam Parfrey and Genesis Breyer P-Orridge is available to book buyers online. A discussion with the magazines' art director Timothy Wyllie is also included.

So Be It.



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Propaganda and Holy Writ of

THE PROCESS CHURCH OF THE FINAL JUDGMENT



SEX ISSUE
FEAR ISSUE
DEATH ISSUE
THE GODS ON WAR

Discussion with Process Church Art Director Timothy Wyllie

INCLUDES A FREE DOWNLOAD OF

The Gods on War

Adam Parfrey: The Lord Jehovah
Genesis Breyer P-Orridge: The Lord Lucifer
Lydia Lunch: The Lord Satan
Timothy Wyllie: Transcendence



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First Printing

Printed in China

Design by T. Ketola/tentacula.org

The Gods on War Recording can be downloaded from the Feral House website *www.FeralHouse.com*

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Preface

The Process Church of the Final Judgment was one of the more imaginative and adventurous cults of the past century. Its no-holds-barred neo-Gnostic apocalyptic sensibility, exhibited with dark dress, offbeat rituals, and extremist texts brought on unholy accusations in the popular press.

And though a Process Church schism drove most its participants into a more Jehovah-based group known as The Foundation Faith, the conspiracies against the secretive cult multiplied.

Readers interested in a more explicit treatment of the history of the Process Church history, from its curious origins to what remains today, along with timelines, images, and memories from various former members, can be found in the Feral House book, *Love Sex Fear Death: The Inside Story of The Process Church of the Final Judgment.*

Great latter-day interpretations of ritual hymns can be heard on The Sabbath Assembly's "Restored to One" recording, issued by The Ajna Offensive.

Within this book, we include full issues of The Process Church's most evocative, controversial and best designed thematic magazines, its Fear, Death and Sex issues. All were designed by Timothy Wyllie, whose comments on the Process and its life-changing elements can be read as this book's final chapter.

We have also printed the entire text to *The Gods on War* written by the "Omega" of The Process Church, Robert de Grimston, inspired by Mary-Ann MacLean. On the copyright page we have provided a URL for a download of a full-length recording of *The Gods on War*, featuring Timothy Wyllie, Lydia Lunch, Genesis Breyer P-Orridge and Adam Parfrey.

PROCESS

Four

UK 3/6
USA 75c.

SEX

LUCIFER JEHOVAH SATAN & THE GREY FORCES

Three Paths and a Quagmire



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PROCESS magazine is published by THE PROCESS of Balfour Place, Mayfair, W.1. 01.493.4741/2

PROCESS magazine is printed in England by CAPS Printing Limited of Carlisle Street, Soho, W.1.

editorial

SEX
Humanity split four ways

The first path is that of the purist, w knows instinctively that sex is a degrad tion and a humiliation both of himself a of his partner, who finds in it nothing b the most transient of physical pleasur that in no way compensate for the shar and guilt that follow the experience. knows that the sexual act is a defileme of his purity and a contradiction of h duty.

Then there is the path of the idealist of those who feel that their fulfilment to be found in partnership with anoth human being, and who strive to attain state of grace and happiness in union wi another; whose ideals are spiritual, a who try to use sex as a physical vehic and expression of their deepest love a highest aspirations of communion.

The third path is for those who feel th in the physical act of sex and in the prac tice of every carnal pleasure, there lie the only true expression of their person ality. These are they who strive to fin in sex the opportunity to experience ever facet of their being, who test themselve against it in every conceivable circum stance and with a multitude of partners and who seek their true fulfilment in th physical sensations and excitements tha for them only sex can provide.

There is a fourth attitude to sex, whic leads nowhere and is not a path to a goa but an endless circuit of repression an frustration. It is the attitude of a perso who has sex, but always in moderation for whom it is more important to be res- pectable than to test himself in the fire of intensity: who might like to experi- ment a little more, and secretly envies the experiences of those more courageous then himself, but remains always within the bounds of the reasonable and the rat- ional, clinging always to safety and avoiding any possibility of the social con- demnation that is the experience of all who follow to extremity the urges that they feel within them. In this attitude there is no courage, no idealism, no purity and no true experience of self: only a tepid and insipid limbo where the watch- words are moderation and compromise, and the end-product is spiritual sterility and hidden self-contempt.

Three paths and a quagmire - and every- one can choose●



STEFANIE POWERS
The Girl from U.N.C.L.E.
talks to Chris de Peyer

ONE BIRD THRUSH DIDN'T GET!

Stefanie Powers came to Process House Balfour Place with her Publicity Agent doubtless fearing a kidnapping attempt by THRUSH. However, we had tuned the automatic phone on the door to Channel D, so that she was perfectly safe. It is rumoured that The Process kidnaps people in taxis, however, since The Girl from UNCLE has her own Mercedes, that was rather out of the question. Seriously though ... → p. 25

Do you have nightmares about giant bats sitting on top of PROCESS HOUSE? Do you think The Process is out to get you?

Do you think members of The Process are brainwashing charlatans? Do you think The Process is out to get you?

Are you afraid when you get into a taxi that it has been specially sent for you by The Process?

When you lose something, do you automatically assume that a member of The Process has dematerialised it?

Do you spread rumours that The Process practises voodoo and black magic? Do you often become ill?

Are you considerably more interested in your own reputation than your children's welfare and fulfilment?

Have you dedicated your life to destroying The Process? Do you blame all your troubles on The Process? Are you afraid The Process will take over the World?

Have you exposed The Process on television? Are you going greyer and greyer with worry?

Have you at first eulogised about The Process and later slandered it to newspaper reporters? Do you feel that you have had your mind 'bent' by The Process?

Are you afraid of alsation dogs? Do you keep seeing Process symbols everywhere?

Have you managed to work out where The Process gets its money?

Do you call The Process fascist? Have you accused The Process of being communist? Have you made up your mind whether The Process if fascist or communist?

Have you wasted a lot of money taking legal action against members of The Process? Are you a 'qualified' servant of the Grey Forces?

Have you told lies about The Process? Are you becoming more and more accident prone?

Have you made a contribution to the files on The Process held by MI 5, Interpol and CIA, etc.

Would you love to be able to accuse The Process of taking drugs and of having orgies?

Have you made up your mind whether The Process is evil and dangerous, or wellmeaning, misguided and ineffectual?

Have you attended meetings to plan the downfall of The Process?

Have you petitioned the Minister of Health to instigate an enquiry into The Process? Have you asked Scotland Yard to investigate The Process? Are you plagued by nightmares?

Do you think that THE PROCESS is inspired by the Devil?

Are you under the impression that God is a member of The Process?

Do you tell people that the reason why members of The Process are so nice is in order to lure victims into the net?

Do you ever see The Process symbol as a swastika? Are your nerves in poor condition?

Do you find it hard to talk about anything but The Process?

Are you convinced that members of The Process are power-lusting megalomaniacs?

Have you decided whether members of The Process are incredibly stupid or diabolically bri lliant?

Do you tell people that The Process is nothing but a gigantic confidence trick? Do you sleep badly?

Are you convinced that members of The Process get inside your head and control your actions?

Do you have regular nervous breakdowns because of The Process?

Do you attribute evil powers to The Procees?

Do you feel persecuted by The Process?

Do you feel we're laughing at you?

The Process Paranoid's Course is our most successful course. However, out of the kindness of our hearts and from purely altruistic and humanitarian motives it is quite free. It is not even required that you attend these premises. In fact, we prefer that you do not.

For students of this Course we have a carefully selected list (available on request) of eminent, qualified psychiatrists noted for their liberal use of drugs, ECT (electro-convulsive therapy) and in extreme cases, where these gentler methods proved ineffective, prefrontal lobotomies.

We sincerely hope that everyone who qualifies for the Paranoid's Course, by answering 'Yes' to at least three of the above questions, will in the near future avail himself of the services of one of these highly reputable gentlemen.

Take advantage of this fantastic offer

NOW.

THE PROCESS PARANOIDS' COURSE

PERSONAL SESSIONS

THE PROCESS offers personal sessions to those who are dissatisfied. If you see yourself in what you read below, then contact the Session Supervisor at Balfour Place.

IN the dark chasms of the mind, chaos. Buried deep within, beneath a blanket of grey intellect, perpetual conflict.

OUT of the night, as though from nowhere, pain. Out of the gloom, frustration. Indecision waits at the next crossroads. Fear at every corner. Disappointment lurks in the shadows, springs out and walks with us for a while in hurtful silence. Uncertainty on every doorstep as we hurry past. Despair seems not far off. Guilt, a constant companion, pricks us from behind. A mist of boredom hangs about us. There's doubt again. We take the easy way, someone is hurt and guilt turns his knife in the wound. God? What's that? I think we knew Him once. No longer; too many streets and houses in between. We search a little without hope. Somewhere in the darkness ahead of us death makes a hollow sound, reminding us our turn must come. And then what? Oblivion? Eternal pain? A greater joy? We find that hard to believe. Perhaps just more of the same in a different way. Who knows?

Hurry. So much to be done. But why? What for?

OUT of the night, as though from nowhere, pain. Out of the gloom, frustration. Indecision waits at the next crossroads. Fear at every corner . . .

IS there no way out, no escape from the vicious circle, no way to exorcise the lurking demons of our troubled souls? Are we shackled for ever to these strangers of the dark? Or is there, some where, if we can find the switch, a light that floods the murky corners of the mind, reveals the shadowed faces from the pit, and casts them out?

THE PROCESS
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SEX THE GODS & THE GREY FORCES

Three paths and a quagmire.
Who is strong enough to follow one of the paths?
Who is fool enough to fall into the quagmire?

The Grey Forces hold sway, but THE GODS are returned to recruit their armies for the END.
The pendulum swings.

Three paths and a quagmire.

On the following pages an 'Advocate' puts the case for each.

LUCIFER

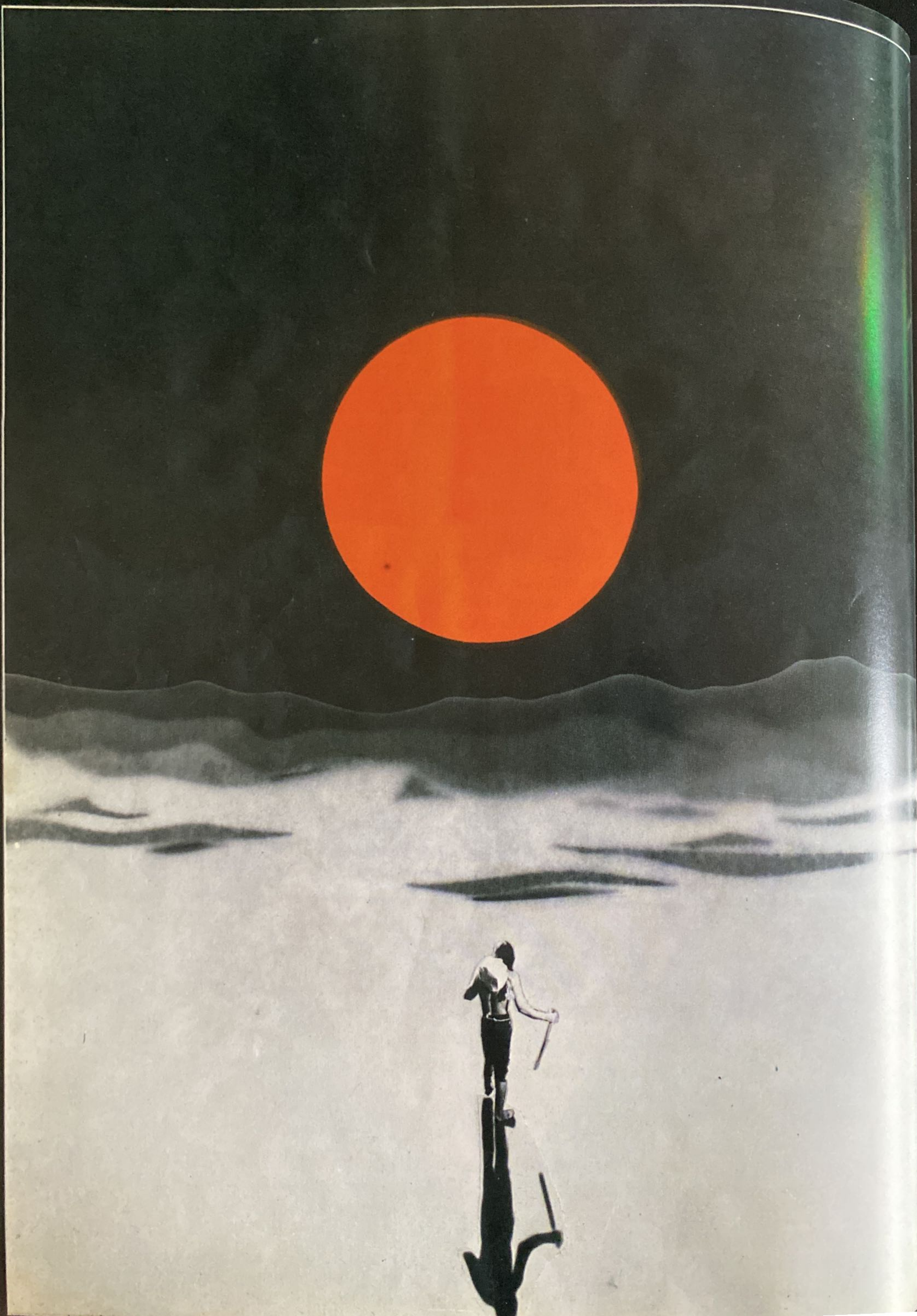
JEHOVAH

THE GAME OF THE GODS

SATAN

THE GREY FORCES

THE GREY FORCES



Sex is rampant. It covers the earth in the spawn of the rejection of God. Time was that the procreation of the species found favour in the eyes of the Lord God Jehovah, but that time is past. Man has used sex to degrade himself and his partner, and to substitute the love of human kind for the love and adoration of God. Man cannot take responsibility for sexual relationship and has made of it nothing but a distractor from the source and essence of his being. There are many kinds of sex, and all of them are a perversion. Mere lust and **gratification** of the physical senses leads to nothing but guilt and fixed attention upon the physical at the expense of the spiritual. The pursuit of sex in the degradation of self and in the attempt to prove validity by the mere repetition of performance, leads to nothing but guilt and the corruption of all the faculties of man. This is the path of self-destruction in the wilful occlusion of the light of God. Sex for the procreation of children is not for the glory of God, but for the validation of self in pretended self-creation, and this too leads to nothing but guilt compounded in the futility of protest.

Sex was given to man that he might worship God with all his being and with all his attributes. But that is not how man has used sex. He has used it to fortify his rejection of God, to justify his alienation by proving to himself his own capacity to create in his own image, to degrade and defile himself in the eyes of his God, and finally to destroy himself in the Satanic pit of corrupt, filthy and ignominious excrescence.

Sex is death. It is the incumbent of the Devil. It is the focal point of man's rejection, the effort to **propagate** his species in the denial of God. It is the attempt to couple with another human in the exclusion of God. It is the defilement of purity. It is the great tempter, the big denier, the alluring road to happiness that leads down to the vortex of sick satiation and the gluttony of a spirit insensible to the light. It is the symbol of the physical, the perverter of man. It is the illusion of folly, the yardstick of decadence. It is the tormentor of the soul and the magnet of desire. It is the blasphemy of the foolish, and the corruption of the weak. It is the destroyer of strength, the substitute of inadequacy.

The validation of God is Life, and the validation of man is Death. From God did man come, and in God is his **Life**. In himself and for himself man carries nought but Death. Thus sex for self and sex for another human - all of it is Death. And now, as the world goes to its final doom, Jehovah decrees "Expiate or Die" ●





LUCIFER'S ADVOCATE

Isabel Rennie



What is your dream?

Is it a vision of a garden? Eternal summer and the sweet smell of flowers, the sound of birds and rippling water. And in the garden, undisturbed, untroubled by the frantic agonies of busy people, the perfect union between man and woman. The garden belongs to them and they belong to one another, and for them, fulfilment and divine perfection.

And in your dream do you feel the joy of their undying love? Do you sense the ecstasy of endless, boundless harmony? No guilt, no shame, no lurking fear of disenchantment. Only the soft and gentle joys of quiet self-indulgence.

And are you one of this idyllic pair?

And do you move together amongst the trees, your golden bodies naked in the sun, swim in the shallow pools of cool, clear water, watch animals, unfearful of you, playing, lie resting in the long grass, and sometimes in the shade make gentle love, caress each other, smile, and then embrace and find sweet rapture in a mutual passion carried to its blissful culmination.

And is strife unknown between you; resentment, irritation, boredom, disillusionment, all meaningless concepts left far behind in a bustling world of worthless worries? For you, no fear, no troubles, no regrets, no mystery nor lurking pangs of nagging conscience, no quarrels, no secrets from each other. But a perfect understanding, a harmony that scarcely needs the words to give it substance. All inclination, all desire, shared. No ugliness, no degradation, no horror, no indignity. For all is beauty. And you, both beautiful, and each to the other the very soul of superhuman loveliness. You gaze at one another, never tiring of the sight, the sound, the feel of one another, willing to stay for all eternity absorbed in one another.

And in your dream the days go by uncounted, unregretted. For you time stands still in your garden of delight. There is light and the warming sun, and you lie beneath it relaxed and free of care. And then the cool evening, soft shadows and an all-pervading golden sunset. And the close darkness of night. And always you are together and always your love binds you; binds your hearts, your minds, your souls, your bodies into an indivisible unity. You are two and yet one, parts and yet joined together as a whole. And the fusion of your beings is complete.

You have sought for your God and found Him, not in the vast abstract universe, nor in the pain and suffering of expiation; not in silent isolated contemplation of the so-called good, nor in communion with obscure philosophers and mystics. No, you have found Him where He is, in the joining together of two beings, male and female, man and woman. You have cast aside the barriers of fear and guilt and shame, eliminated all hostility, resentment, jealousy and petty rivalry, merged one with the other in every aspect of your existence, and become one soul, exhilarated in its transcendence of all human wrong, one mind, swift and carefree in its perfect harmony, and one body, ecstatic in its exploration of strange and wonderful delights.

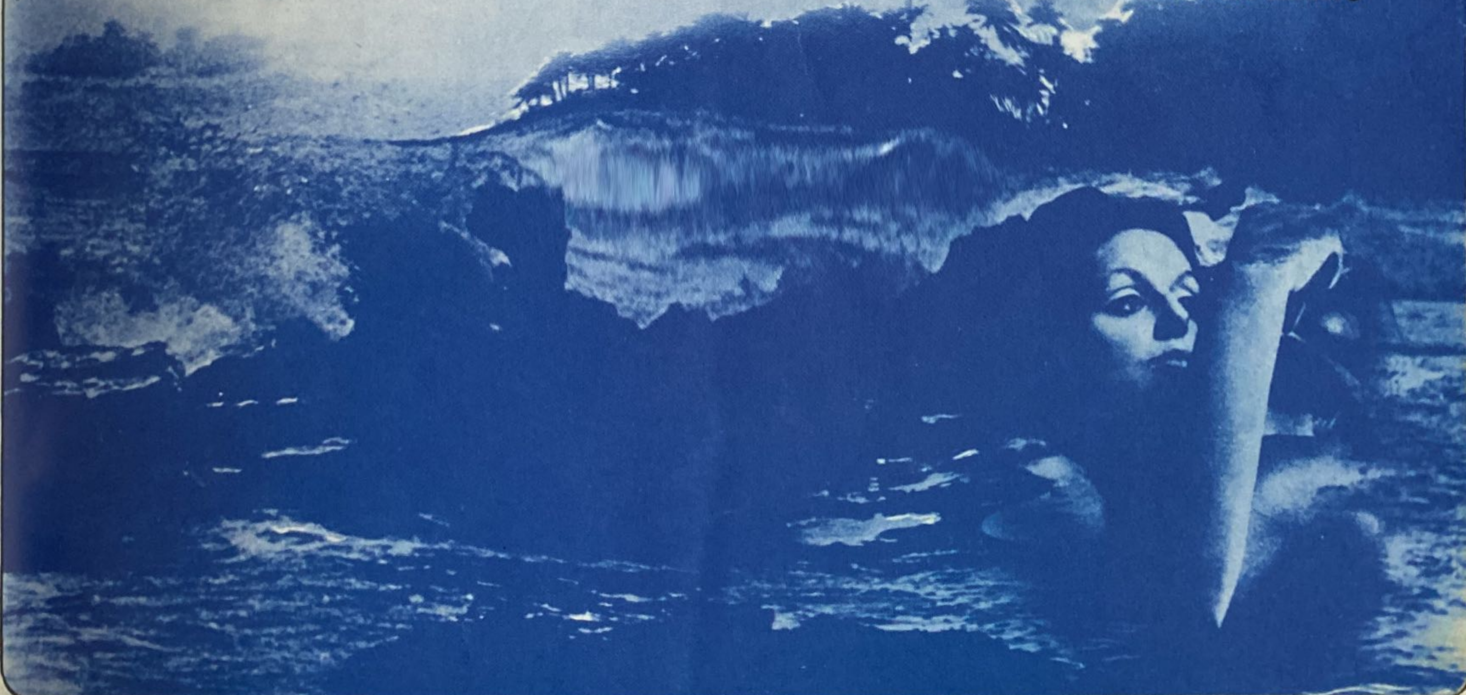
For your dream is no myth.

Attend Lord Lucifer!

Serve Him with unfailing loyalty and your path to Eden is assured. He alone holds the keys to paradise regained. He alone has the power to give you the perfect union you desire. He can give you the noble dignity of all-embracing love; not the human parody you see around you, the pale grey shame-faced shadow of inhibited compromise, but the true god-like unity of Eve and Adam as they were.

Give Lucifer your mind, your body and your soul, and He will make your dream reality. He will give beauty to your life; exaltation, endless pleasure, boundless joy, eternal warmth and happiness. He will take away the loneliness of isolation, lead you from your hiding place where you go mad with nothing but your own drab company. Follow Him and find truth in the fusion of yourself with another. Follow Him and stand proud beside your counterpart whom He shall give you. Let Him wash away all pointless guilt, all worthless fear, all futile shame, rid you of all embarrassment and the crippling bonds of self-restraint. And let Him bind you to your love. And then stand fearless and unbowed, a welded unit of combined nobility. And Lucifer, the Light-Bearer, shall lead you to your paradise.

But choose. The time is short. Attend Lord Lucifer●





Come on a journey.

Night. A busy street: bright lights and hurrying people. Exotic music filled with a heavy sexual undertone drifts up from dim smoke-filled cellars, where dancers scarcely move but feel, with senses heightened by alcohol, the warmth of one another.

You stand in a dark alley. A woman stands before you, her back to the wall. You hold your overcoat to cover you both, whilst within she expertly manipulates, her hands deft and cool, and her body warm and full of passionate response. You move together and feel not only pure physical delight, but also the thrill of the risk of being caught in the act. You can see people passing in the street not far away, as swiftly and in rythmical ecstasy you gamble. And win; no one has seen you.

Is that your pleasure? Or is it here? A club where you and others sit watching shadows on a screen; two people making love in strange positions, slowly at first with gentle weaving movements, then faster till the final moment comes. Or would you rather be in a dingy brothel? Men and women round you, naked and busy in their various ways. A woman with huge breasts, presses herself against you, smiles at you lecherously, strokes you. You smell the heavy odour of her body and respond. On the floor two other women wrestle in feigned antagonism, sweating, grunting, heaving. You watch them.

Is that your fancy? Or maybe something else? Perhaps an older woman, grotesquely misshapen, with great hanging breasts, or a cripple, or perhaps a half-wit posturing before you and cavorting. Or would you rather lie supine whilst whores play upon you, their trained and expert bodies moving in a kind of ritual dance, contorting, swaying, posing, all for your pleasure? You watch, delirious, and feel their hands, their legs, their thighs, their breasts, their lips upon you, and more as they perform delicious acts of sensual depravity upon your face and upon your body, till you are almost senseless with the pleasure of it.

Enough of that? A little flagellation now? First watching with others whilst a man, naked below the waist, kneels, and a woman tightly corsetted in black and wearing tall leather boots beats him with a bunch of thongs, bringing up red weals upon his buttocks. And you gaze in fascination, utterly absorbed, and aching with anticipation awaiting your turn. And when it comes, you kneel. You hear the woman's heavy breathing, smell the sweat of her body as she moves preparing to strike you, and smell also the leather of her boots and of the thongs she holds. You wait for the delicious pain.

Or do you prefer a touch of necrophilia? Come then to a room all draped in black. Coffins line the walls. On marble slabs, like bodies in a morgue, lie several naked women, alive yet painted to seem dead. You stand beside a slab, reach out your hand and touch the pale body upon it. It's cold. It doesn't move. The eyes are closed, you feel the atmosphere of death as you stroke the woman and then lie upon her. Still she is motionless.

Or would you rather death itself? Come then. A cemetery. Still night, but this time no one but you and a woman of your choice, moving silently between the graves and tombs. No fear of discovery here, amongst the dark deserted resting places of the dead. You stand together near a clump of yew trees, feeling the sinister graveyard atmosphere and the excitement of anticipated desecration. No shielding overcoat required here. Both of you throw off the needless coverings that for society's squeamish sake you wear in public, and stand exposed to the warm night and ghostlike air of sweet decay. Then you walk again between the gravestones, performing upon them acts of desecration, each whilst the other watches in delight. Then you climb upon the highest tombstone, the resting place of some rich pompous dignitary, and in the dark, over his venerable head, you stroke your woman's body, lie upon her, lie beneath her, wallow in a furious, passionate, sweating, groaning copulation with every perverted contortion and strange variation. And the watching dead observe you and are silent.

Or is your place within a ruined church high on a hill, no glass in the tall slotted windows, but perfect for the celebration of the Black Mass? The priest in midnight garb, the congregation, men and women unclothed except for the blood red masks upon their faces, stand silent waiting for the presence of their Lord and Master, Satan. A naked girl, fair haired and in the very prime of youth, lies like a human sacrifice upon the altar, snow white against the black velvet of the altar cloth. Nothing stirs, no sound but the sighing of the wind.

A blinding flash of lightning. A peal of thunder seems to burst within the very walls. No one moves; for no one dares to move. Satan, your God is among you, black and lowering, reeking of evil and the pit. You stand transfixed before Him, knowing you've only just begun to taste the divine degradation that He offers for your pleasure.

● ● ●

So there, my friend, is a fleeting glimpse of Satan's promise to those that follow Him. Take your choice, indulge, explore the very limits. Leave nothing out and use every means of sharpening the senses. Alcohol to set the blood coursing in your veins, narcotics to heighten your feelings to a peak of sensitivity, so that the very lowest depths of physical sensation can be plumbed and wallowed in. The farthest reaches of the body's strange delights must not be passed over. Sink down in the decadence of excessive self-indulgence. Let no so-called sin, perversion or depravity escape your searching senses; partake of all of them to overflowing.

What else is there? What other satisfaction? For always death must come and end the sensual game, and take away the dark forbidden pleasures of the flesh that are the mark of life and the only true means of living. But let him not come before you have lived your life to the full, seen everything, done everything, and felt everything the body is capable of feeling.

There is nothing else now, with the end of man so near. "There is no dialectic but Death, and the Spider weaves over tomorrow." ●









































I think it is true to say that a great deal of emotional nonsense is talked about that controversial aspect of life that we call 'sex'. In this day and age it has become an ogre to many people, whilst others build it up into something that is the be-all and end-all of everything. Of course it is neither of these things. Such attitudes must be born of neuroses or psychoses of one kind or another, as is most extremism and exaggeration of what we know to be the facts.

And what are the facts in the case of sex? The facts are that sex is a perfectly normal, ordinary, unexceptional human faculty. Of course it is a powerful and deep-rooted urge, but fundamentally it is just another part of our mechanics of survival. We must survive; that is what our lives are all about. So we feed our bodies and we rest them periodically with sleep. Similarly we propagate ourselves through the medium of sex. The sex urge is basically nothing much more than a very strong impulse that drives us to procreate. Now if we eat too much of the wrong things, we stand in danger of becoming ill or overweight, and if we eat too little, we are likely to become undernourished. If we sleep too much or at the wrong times, the likelihood is that we shall become flaccid, and if we sleep too little, we are liable to become exhausted. And in the same way as there are just the right amounts and the right kinds of food and sleep, so there is the right amount and the right kind of sex. If we have too much or the wrong kind of sex, there is a possibility that we may become dissolute, and if we have too little we may invite frustration. The answer, as always, is in the happy medium; sex, like food and sleep, in moderation.

But, of course man is human and, therefore, fallible, so that is not by any means the end of the story. If he had the perfect upbringing, the perfect amount of parental love and understanding, he would have far fewer problems about sex. He would experience it according to the proper 'diet' as it were, and not make a great issue out of it. But his upbringing is seldom perfect and as a result his attitudes are often distorted.

Sometimes the perfect upbringing is not even within his parents' capabilities. For instance a child whose mother's milk is too thin during breast feeding (and how can a mother help that?) would tend to grow up seeking a substitute and perhaps be drawn to women with large bosoms, thinking unconsciously, of course, that in them he could find what as a baby he had been deprived of. So a perverted view of sex might well lead him into serious trouble and distress

Another very alarming aspect of the problem is that many children feel so insecure in childhood that their instinct is to crawl back into the womb. Hence again a search for a substitute in later life, and on the part of the male this can result in a forlorn search, again unconscious, for a female who will receive into herself not only his sexual organ, but his whole body and his personality as well.

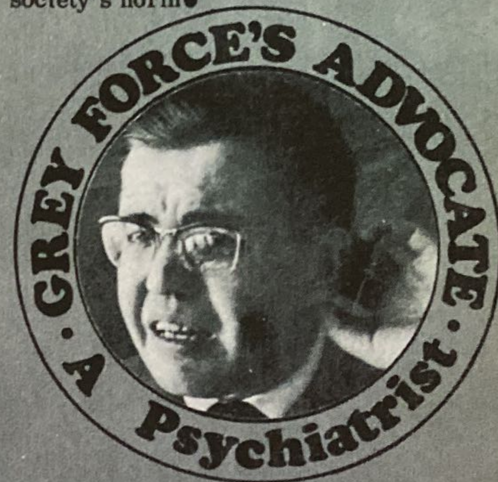
Then, of course, there are the pressures of sibling rivalry, bad toilet training and countless other complexes, the effects of which, when carried into adult life can well play havoc with the sexual balance. And finally there is the search for a replica of the mother in the case of the boy, and of the father in the case of the girl. Generally the search is fruitless and in extreme cases can sometimes turn into promiscuity, the girl going from man to man hoping to find an exact duplicate of the one who gave her life, and the boy going from woman to woman looking for the image of the one who brought him into the world.

And so it goes on. And it becomes clear how, what amounts to little more than a simple bodily function, can be built up into something of great importance in a person's mind.

Now Society, the TRUE father figure, tries to find the norm, the balance, the compromise. The code of society attempts to take into account most of the various facets of the problem. It is the synthesis that springs from thesis and antithesis. If we follow the unwritten laws of society - and the written ones, of course - we cannot go very far wrong. For strange as it may seem, society generally knows better than the individual, because it contains the combined wisdom of all the wisest individuals, so to obey its rules is to walk along the path of steady progress.

As with most things, society teaches us moderation where sex is concerned. A balanced 'diet' and a healthy one. By all means have sex, but remain within the bounds of convention. To go outside it may seem like adventure, it may provide some transitory added thrills and excitements, but in the long run it usually leads away from the path that man should take as a whole towards a rational ethical way of life, in which science and reason make the laws and the emotions are subservient to the intellect.

Therefore, it is the job of the state in general, and of the psychiatrist in particular, to make every endeavour to influence both the unfortunate person who finds himself unable to fit into the accepted codes and moral standards of society, and also the rebellious extremist who refuses to conform to these standards, cannot be controlled by sound argument and common sense, and insists on trying to set the world on fire thereby becoming a thorn in the flesh to society by encouraging others to deviate from the safe middle path. We must try to show these people the source of their rebellion or incapacity to conform, through the hitherto lost memories of early childhood, explain to them the reason for their need to deviate, and thus bring them back onto the road of social conformity, or at least to a point of giving the outward appearance of such conformity, in order to help uphold society's norm●



Prison
1 Serve ten year sentence. Miss a turn.
2 Misconduct with fellow prisoner. Solitary confinement. Move to ISOLATION.
3 Suppress all natural instincts. Join R.C. CHURCH
4 Try to commit suicide. Go to HOSPITAL.
5 Become victim of prison reform. Move to PSYCHIATRIST
6 Vow to start afresh. Move to THRESHOLD OF LIFE

Divorce
1 Ever hopeful. Marry again. Move to MARRIAGE PHASE ONE.
2 Swear never to get involved again. Move to ISOLATION.
3 Decide monogamy is for the birds. Move to PROMISCUITY.
4 Feel totally inadequate. Overcompensate. Move to RAPE.
5 Assault co-respondent. Move to PRISON.
6 Leave the past behind you. Move to THRESHOLD OF LIFE.

Marriage Phase Two
1 Go mad with boredom and frustration. Move to PSYCHIATRIST.
2 Come to end of tether. Move to DIVORCE.
3 Give up in despair. Sleep in separate rooms. Move to ISOLATION.
4 In a fit of fury murder spouse. Go to PRISON.
5 Suppress everything and die of total stagnation. Move to DEATH & GET REBORN.
6 Accept own depraved nature. Leave spouse and indulge in every conceivable promiscuous perversion. Join SATAN'S GAME.

Marriage Phase One
1 Wife frigid or husband impotent. Seek satisfaction elsewhere. Move to PROMISCUITY.
2 Totally disillusioned. Move to DIVORCE.
3 Totally disillusioned but suppress it and plough on. Move to MARRIAGE PHASE TWO.
4 Sex deadly dull. Move to PERVERSION.
5 Have children, settle down and be respectable. Move to MARRIAGE PHASE TWO.
6 Visualise perfect relationship with ideal partner. Join LUCIFER'S GAME.

Rape
1 Act on impulse. Go to PRISON.
2 Keep it in the family. Move to PSYCHIATRIST.
3 Channel it. Move to MARRIAGE PHASE ONE.
4 Suppress it. Miss a turn.
5 Feel terrible sense of guilt afterwards. Join R.C. CHURCH
6 Enact it with impunity. See the absurdity of all sex. Join JEHOVAH'S GAME.

Hospital
1/2 Cured. Return to previous square.
3/4 Made worse by new 'wonder' drug. Miss a turn.
5/6 Killed by new 'wonder' drug. Move to DEATH & GET REBORN.

Lucifer's Game
1 Explain the reasons for your chosen alignment with LUCIFER
2 Eulogise on the pleasures of gentle self-indulgence
3 Describe your ideal partner
4 Gently mock sexual boorishness of other players
5 Tempt everyone with a description of the delights of delicate ...
6 Strike suitable posture and say these words : "I hereby swear allegiance to the LORD LUCIFER"

Jehovah's Game
1 Explain the reasons for your chosen alignment with JEHOVAH
2 Deliver a one minute harangue, slaughtering sex. Must make other players cringe.
3 Describe your superiority, strength and power over other players. Must make them feel inferior.
4 Give seven reasons why sex is an abomination in the eyes of JEHOVAH
5 Flagellate yourself with any suitable instrument as expiation for not renouncing sex sooner.
6 Strike suitable posture and say these words: "I hereby swear allegiance to the LORD JEHOVAH"

Satan's Game
1 Explain the reasons for your chosen alignment with SATAN
2 Deliver a one minute 'hard sell' of depraved sex. Must make other players drool.
3 ... sexual ...
4 Reel off fifteen obscene words one ... the other ... repetition allowed.
5 Describe a world ruled by SATAN
6 Strike suitable posture and say these words: "I hereby swear allegiance to the LORD SATAN"

Promiscuity
1 Indulge in moderation. Miss a turn.
2 Feel guilty and suppress all instincts. Join R.C. CHURCH
3 Disgusted at self. Go to opposite extreme. Move to ISOLATION.
4 Develop insolvable problems. Move to PSYCHIATRIST.
5 Get inadvertently hooked on the way. Move to MARRIAGE PHASE ONE.
6 Get a real taste for it. Join SATAN'S GAME.

Isolation
1 Succumb to an 'X' film. Move to LUST.
2 Desperate for a substitute. Join R.C. CHURCH
3 Start talking to yourself. Move to PSYCHIATRIST.
4 Flip your lid completely. Go to HOSPITAL.
5 Can't live with yourself. Commit suicide. Move to DEATH.
6 Recognise life cannot be lived alone. Set out to find the perfect mate. Join LUCIFER'S GAME.

Psychiatrist
1 Unearth sibling rivalry, mother's milk too thin and bad toilet training. Move in disgust to ISOLATION.
2 Transference difficulties. Move to LOVE.
3 Worse transference difficulties. Move to LUST.
4 Disastrous transference difficulties. Move to RAPE.
5 Four years deep analysis. Worse off than before. Miss a turn.
6 Recognise psychiatrist is in a worse state than you are. Join JEHOVAH'S GAME.

Roman Catholic Church
1 Can't make love to spouse for fear of having twelfth child. Move to ISOLATION.
2 Fail to confess that you fancy Priest. Move to PSYCHIATRIST.
3 Strew contraceptives over altar. Excommunicated. Move to PERVERSION.
4 Make obscene gestures at nuns. Excommunicated. Move to PERVERSION.
5 Assault choir boy in vestry. Excommunicated. Move to PRISON.
6 See the utter hypocrisy of the whole R.C. performance. Move to THRESHOLD OF LIFE.

Perversion
1 Get done for indecent exposure. Go to PRISON.
2 Indulge to excess. Flake out. Go to HOSPITAL.
3 Photographed at an orgy stark naked and climbing up the wall. Move to DIVORCE.
4 Meet equally kinky partner. Move to MARRIAGE PHASE ONE.
5 Develop a twisted network of totally insoluble problems. Move to PSYCHIATRIST.
6 Read Marquis de Sade. Become a whole-hearted convert. Join SATAN'S GAME.

Lust
1 Indulge it liberally. Move to PROMISCUITY.
2 Feel ashamed. Can't cope. Move to PSYCHIATRIST.
3 Lose control of it. Move to RAPE.
4 Indulge it. Still not satisfied. Move to PERVERSION.
5 Commit indiscretion indiscreetly. Move to DIVORCE.
6 Indulge it to the limit and discover it's hollowness. Join JEHOVAH'S GAME.

Love
1 Keep it legal and conventional. Move to MARRIAGE PHASE ONE.
2 Flee in terror. Move to ISOLATION.
3 Be rejected. Become embittered. Move to PROMISCUITY.
4 Can't wait. Move to LUST.
5 Rationalise it out of existence. Miss a turn.
6 Fall in love. Experience supreme happiness. Join LUCIFER'S GAME.

Childhood
1 'Normal' upbringing. Accept all parents' values. Move to MARRIAGE PHASE ONE.
2 Rebel against parents' rigid puritanism. Move to PROMISCUITY.
3 Rebel against parents' liberal Humanism. Join R.C. CHURCH
4 Sibling rivalry, mother's milk too thin and bad toilet training. Move to PSYCHIATRIST.
5 Attempt to seduce aged grandparent. Sent to remand home. Move to PRISON.
6 Detach from whole morasse. Move to THRESHOLD OF LIFE.

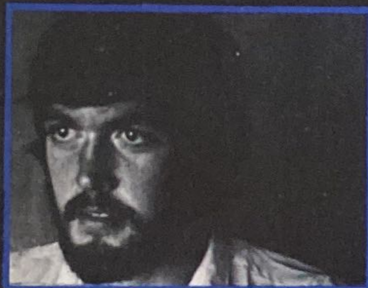
Threshold of Life
1 Decide to conform. Move to MARRIAGE PHASE ONE.
2 De... to conform. Move to PROMISCUITY.
3 Terrified of any kind of emotional ... Move to ISOLATION.
4 Choose a life of ... abstinence. Renounce sex. Join JEHOVAH'S GAME.
5 Entranced by visions of Garden of Eden. Join LUCIFER'S GAME.
6 ... every possible kind of carnal pleasure. Join SATAN'S GAME.

THE GAME OF RAPE

DEATH

BIRTH

RULES OF THE GAME
If you have played JOB (PROCESS 3), play RAPE the same way. If not, place counters on BIRTH and throw the dice in turn. Follow the instructions on the board, according to the number thrown. If you join one of the INNER GAMES you progress by fulfilling the requirements of the GAME rather than by throwing the dice. If you fail (other players will tell you if you have failed) move back to the OUTER GAME. If you reach DEATH move on to BIRTH. If you reach ⊥ come to PROCESS HOUSE & let us know.



THE PROCESS

XTUL

MEXICO













FALL

God created man in his own image
He then created woman to be his tester.

He gave them union.

The test.

To see how fast his second creation could bring about
Man's downfall.

She employed lures, baits, traps.
She made man lust after her.
She drew him away from his God.

She persuaded him he was like God.
She gave him herself.
She made him her God.
And he became a God unto himself.

In making him her God
He became a God unto himself,
All powerful, potent, virile, creative.
He was like God,
And he was fooled.

The scene is set,
Jehovah broods,
Satan awaits the day
When he will fill to overflowing
His cavernous personage.

The key is here - but who shall take it?
The Vengeance is soon.
The foul will burn forever in eternity
And God will smile, for it is as he ordained ●

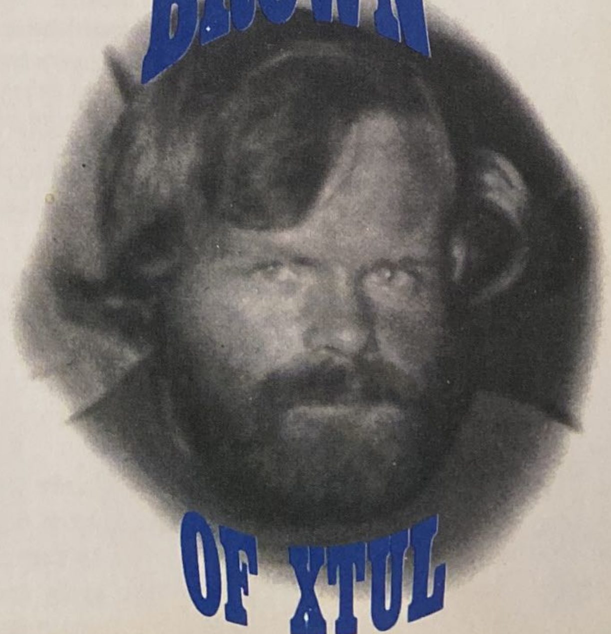
GERALDINE BROWN



CONDEMNATION

I can see thee, Man
And long have heard untold false piety,
Spew from thy mouth.
Dost thou think, I know not the truth
Behind thy fawning words.
Listen well, lowest of the low,
For now the time has come to give back to me
The Talents which I once gave to thee.
Look well upon the greatest gift in all creation,
And see what thou hast done
In order not to praise and worship Me.
Thou hast smeared with black perversity
That which was once the Holy Temple of thy God
Thy human form,
With unequalled desire to degrade My Name
Thou created Me in Thy image
And worshipped naught but thyself.
Degraded beast!
For this is what thou hast now become
The stench which thou createst
In thy vile act of desecration
Is now all that thou canst ever create
For I have long taken from thee
The Sacred Fire of Scorpio,
Thy children's children, will spawn for thee,
The future temples of thy next birth.
Black, torn and twisted will be thy future form,
The Sun will scorch thy flesh, not warm thee
The Moon will freeze thy bones
And send thee Mad.
And pounding in thy ears for all eternity
Shall thou hear my condemnation ●

FREDERICK BROWN



The Natural Life of JIMMY SAVILLE

as told to Jonathan de Peyer

I find it more difficult to destroy morals these days than ever before in my career, or maybe it's because I'm using the wrong 'After-shave'.

Are you moral?

I would say that I am highly moral during the day, and even higherly moral during the evening, but of course we won't say anything about night-time, because that is when all real wolves like myself rise from the darkness and leap about causing mayhem left and right.

What do you feel about marriage?

I think it would be a marvellous thing, marriage, but being a kind person I couldn't think of inflicting myself on any poor young lady, 'cos what she would have to put up with would be too much for one human being; therefore, I wouldn't mind marrying five of them 'cos they could share the load.

You must earn a lot of money. Is it important to you?

I think the nearer people get to nature the less it costs them, and the better it is for all concerned. The farther away from nature you get the more complicated life gets with worldly goods and worldly possessions and you start chasin[illegible] to keep up with the Jones and you[illegible] imagine things that aren't there. [illegible] earn fortunes and I don't spend e[illegible] pounds a week actually, because [illegible] pleasures are the wind, the sea a[illegible] the sky.

How do you feel other people see you?

Take you lot, you are regarded as weirdies. You have, I'm sure hi[illegible] aims, but you still are looked at a[illegible] weirdies, because you present a certain picture, rather like I look when I'm working, and they think [illegible] me as a weirdie. I've got to stand for it, so you've got to stand for i[illegible] It helps my cause to be a weirdie, the question is, does it help your cause to be a weirdie? If so, let [illegible] move forward weirdie-fashion together then, to greater heights.

What do you feel most strongly ab[illegible]

Girls. I feel that they don't realis[illegible] that I am here and available. Whe[illegible] see lovely young ladies walking ab[illegible] that don't take advantage of me, I think they are missing a great thin[illegible]



in their lives. This is why [illegible] keep getting my face slapped. [illegible]her th[illegible] that I feel most strongly ab[illegible]t ge[illegible] back to nature, and I'm al[illegible]r ge[illegible] back to nature and my cas[illegible]ome next Thursday●

HOMOSEXUALITY by Richard Jannings

Illustrated by some of History's Homosexuals





Marriages are an abomination. Every single one of them consists of war between man and woman, with woman striving to possess the man, and enmesh him in the petty trivia of domestic boredom and frustration, which is euphemistically called bliss, and with the man needing to protect himself against her rivalry by striving always to show to her and to himself that in fact he is the conquering and dominant male that somewhere he feels he ought to be. Marriages reek of boredom and monotony, of the endless repetition of the same stultifying performance of work and eat and sleep, of nappies and furniture and HP debt and mortgage interest, so that there is nothing left but frustration and disappointment, and hopes long dead, with sex reduced to an absurd and faintly disgusting repetition of the same old physical contortions. Drabness covers the whole.





Society presumes to condemn the homosexual, and does so with all the self-righteous hypocrisy of the middle-class lecher condemning a tart. For the truth is that all men contain within themselves an element, strong or weak, of homosexuality, and they would do well to recognise and accept the fact. What other explanation could there be for the virulence and fear with which the manifestations of homosexuality are attacked? The strength and bitterness and persistence of those attacks could only spring from the hidden knowledge that the supposedly leprous and shameful taint exists also in those who deliver them. Else why so much protest that it does not?









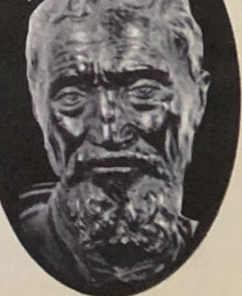
Small wonder that the homosexual is usually weak and uncertain of himself. What else could he be, with all society ranged against him? But do not confuse the best of homosexuality with the limp wrist of the pansy who flaunts himself in fairy feminity, nor with the lesbian who dresses herself to look like a male, in trousers and tie and masculine demeanour. Such manifestations are also mere protest, designed to hide the uncertainty and insecurity of people who know only too well that their behaviour is condemned by society and over-compensate for their difference by thrusting it down the throats of all with whom they come in contact. The true homosexual relationship can be one of dignity and pride, and free of the guilt and sense of disillusionment that is the inevitable consequence of sexual experience between a man and a woman, no matter how much they may pretend to the contrary. There have been many eras in the past when homosexuality was regarded as perfectly normal and healthy, and recognised to be the natural channel of expression and fulfilment. The ancient Greeks and Romans, for example, are well-known for their homosexual relationships, and there was nothing weak or degraded or effeminate or pansy about them. Throughout history there have been great and respected men, who have shown by the quality and magnificence of their lives that the homosexual relationship breeds dignity and courage, pride and strength, vigour and vitality. Without women to inject their possessive rivalries upon the scene, men can achieve release from the need to prove superiority one over the other, but can develop in mutual trust and with an affection and a love that are not degraded by being limited to the pettiness of domesticity, but with which they can expand and blossom, each secure in the strength of the other, relying upon a bond whose function it is to give rather than demand, so that each may use the other to achieve the complete expression of his personality. **Society, as usual, is wrong.**

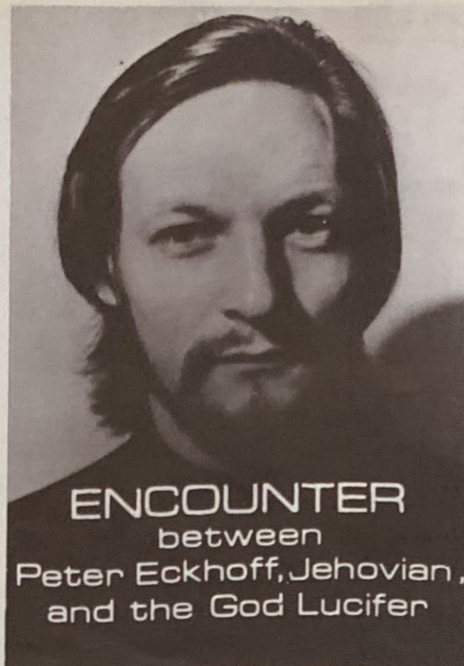












ENCOUNTER
between Peter Eckhoff, Jehovian, and the God Lucifer

I quote the words of Jehovah's Advocate. "Sex is death. It is the incumbent of the Devil. It is the focal point of man's rejection, the effort to propagate his species in the denial of God. It is the attempt to couple with another human in the exclusion of God. It is the defilement of purity. It is the great tempter, the big denier, the alluring road to happiness that leads down to the vortex of sick satiation and the gluttony of the spirit insensible to the light. It is the symbol of the physical, the perverter of man. It is the illusion of folly, the yardstick of decadence. It is the tormentor of the soul and the magnet of desire. It is the blasphemy of the foolish, and the corruption of the weak. It is the destroyer of strength, the substitute of inadequacy."

Ah, come now, it isn't quite like that, you know. Aren't you being a little one-sided? That may be one aspect of sex, but it certainly isn't the whole picture. Sex is fun, such fun. And you say it is death. How can it be? It is life itself, the conveyor of life in the ecstasy of union. Surely you must admit that it is so?

Or perhaps you are a little afraid of it? All that thunder and violent condemnation - just have a look behind that imposing facade, my friend. Aren't you running away from part of yourself? Are you really so certain that you have grasped the WHOLE truth, and not twisted one aspect of it to justify your retreat from one of the strongest things in you?

If you haven't experienced sex in all its forms, how can you be so certain that you've grasped every aspect of the problem? For I don't deny there is a problem - it's obvious to all of us that there is. And a big one. But you can't solve the problem by running away from it. That would be like a coward preaching the wrongness of war, not because he really feels it to be wrong, but because he is afraid to take up arms himself.

Sex isn't necessarily dirty and degrading you know. If all you've seen of it is failure and degradation, I suggest you take a look at yourself. For sex can be beautiful, glorious, a giving of self in the harmony of fusion and the pinnacle of expression. But we couldn't really expect YOU to know that, I suppose. After all, you don't seem to have given yourself a chance to experience that kind of fulfilment. For fulfilment it is, let me assure you. It's all very well to rant and thunder about God and sin and perversion. But are you really so certain that you know what it's all about? Try it and find out for yourself.

But you'd have to unbend quite a bit, relax all that frantic tension and self-condemnation. Relax - yes, that's the word. Key to the whole thing, in fact. Relax and be yourself, your full self, and not some impossible monster taking out your own feelings of guilt upon anybody that comes within range of that very impressive voice. Because, you see, if you could just relax, you would find such fulfilment - and that's an important thing for you, I know. And rightly so. These weak-kneed, semi-impotent little people who talk with such restraint and moderation of sex, advocating a little at the right time, carefully planned and always very discreet - no chance of fulfilment there, I quite agree. But you are not like them, you are a strong man, capable of mounting the heights of delight and experiencing the full gamut of everything that sex has to offer. And that's my point - sex has a lot to offer, even that contact with God you talk so much about.

You lie. And you know it. Sex leads not to the fulfilment of man, but to his destruction. You are dedicated to the destruction of humanity, and sex is one of your strongest weapons. The service of Jehovah demands the totality of a being's focus, and there can be no sidestepping to the so-called delights of the flesh.

Sex means attention upon another human being, to the exclusion of God. That has been since Adam fouled it up with Eve, and now it's even worse.

You promise nothing but delusion, a will-o'-the-wisp of pleasure that is never grasped, a picture of delight and awareness and fulfilment that is nothing but a mirage.

You seek to undermine my certainty, probe for weakness in what you de[illegible] as protective armour, but I know [illegible] strength that needs no armour, bec[illegible] it is drawn from the being of Great Jehovah Himself.

You taunt me to experience sex in a[illegible] forms. What is there to experience? Nothing but a grunting, heaving, s[illegible] copulation, the rubbing together of [illegible] in the hot and smelly suck of the pig-sty.

Pinnacles of delight, my foot! There may be some transitory physical purgation and achievement, but alwa[illegible] there is guilt and remorse before G[illegible] and a dwindling of contact with Him.

Oh dear, I'm afraid I haven't made Myself clear enough. You still hav[illegible] got the point. Come along and I'll [illegible] you a bit more.

See a garden. It is quiet and still, [illegible] dusk is falling. The birds are silent and the scent of flowers fills the air.

You are alone, at ease and full of the vigour and strength and alertness of manhood. But, you are alone.

A woman's hand brushes your foreh[illegible] She is beautiful, and her eyes comprehend you in complete underst[illegible] ing and with no trace of condemnatio[illegible] need to criticise or rival. She know[illegible] you, and you also know her. Your s[illegible] dance out towards one another, in a fusion and harmony of complimentary perfection. Together you explore the nature of each other, with no secrets and no shames, only a gentle curiosi[illegible] and tender wonderment that is like [illegible] to the arid desert of your harsh and lonely nature. All tensions slide a[illegible] there is no fear, no anxiety about tomorrow and no regret for yesterd[illegible] Only Now, and two beings in unity th[illegible] composes a greater whole.

Her beauty stirs your soul, your bo[illegible] on fire, her eyes promise ...

I bet they do! Women['s ey]es were always promising!

You'll have her stark na[illegible] in two seconds, I know, with m[illegible] caressing [illegible] coolness of her limbs, or some s[illegible] irrelevance.
No. There may be a transitory ple[illegible] and excitement in what you have to [illegible] but it always ends in guilt, humilia[illegible] and shame. You can keep it. I ma[illegible] my choice long ago, and I'll stay w[illegible] the rightness of Jehovah.

continued from page 5
Stefanie Powers

It became clear very quickly that she is a person who is searching and the interview became the story of her search. Only she can say when and if she finds what she is looking for, but this is the story so far.

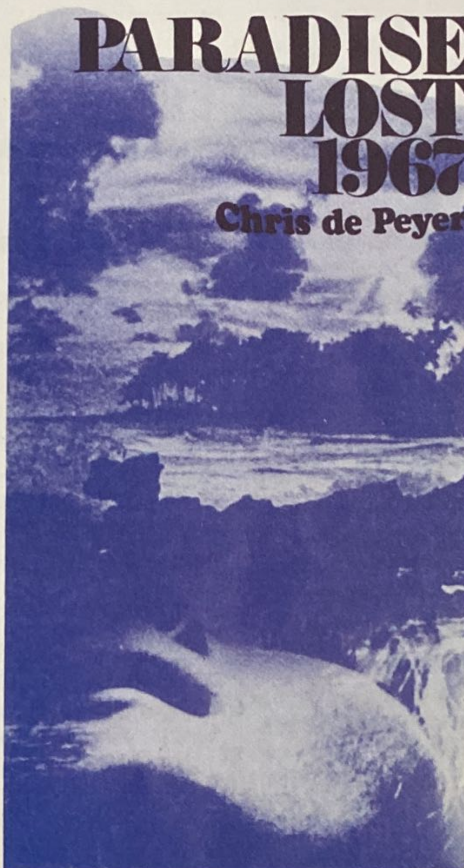
It began when she left home at seventeen, she is now twenty-four, in search of reality and nearness to death. She turned her back on what she called her 'sterilised' surroundings - the kind where no one dares to be extreme and anger is only expressed with a hiss - and was drawn first of all to the bull-fights. Like most of us she read Hemingway's books and longed to be in on the inside of that harsh mystique. She learned to fight the bulls and the cows too, which may sound strange, but as she explained, cows have the greater courage. "Like men and women" I suggested, and she agreed.



I asked her if she identified with the Flower People, their aims and their ideals. To a great extent she does, but she draws back a little from their knowledge of the end of the World. "A total change, evolution, yes, but the World disintegrating into little bits, no."

Working so much in Hollywood, the graveyard of so many relationships I asked her how she felt about this. "As a young newcomer I found myself giving and giving on the set, and so often nothing would come back. Sometimes I see someone I have known to give and they have stopped and I don't know them any more. It's a game and it depends how you play it. If you play inside the game you've had it, but if you can detach, well that's a different matter."

On sex, she said, "It is important to me but equally it has to be right. But then if I say Wilhelm Reich, what more can I say about sex?" I asked her to say how he applied to her. "I am with an analyst who was trained by Reich and saw many of his experiments. Reich's teachings are based on the discovery of the orgone, a kind of energy emitted by the Sun, life energy in fact. This energy can be trapped by accumulators, or gone boxes, which a person can enter in order to receive the energy. Everybody, Reich says, resists this energy. It effects the whole being - for example it effects the whole circulation. When I am out of contact, my hands get cold, but when I'm not, they don't - little things like that. Or you can tell from the muscles if a person is lying. I went once when I was very run down and he made me lie down almost naked while he passed an instrument over me and afterwards I felt totally different - overflowing with energy. That is why I am looking forward to going back by the way. My hands are feeling cold again. If we could use this energy we would be in a far higher state of fulfilment, mentally, physically and spiritually. Sexual orgasm is an expresion of contact with this energy, the fulfilment of sex but obviously it doesn't just apply to sex. We would be walking around having the equivalent of orgasms of awareness, if you follow me." I asked her if she called this life-giving energy God, but she said, "No, I call it The Source"●



Far away in the water of memory your body, as now, begins to cry, not from sadness or pain, but from the need for another body to neutralise that need. Another body that could hold you and soften you when harsh tensions took over, could absorb all the loving you wanted to give, could be home and the end of your searching.

Many times in many lives have you met that body so that you remember it dressed in the clothes of long ago and the rustle and sweep of graceful and elegant dresses. You remember it by the great open fires and coming to you in the old fourposter bed, scented and warm from the bath and the delicate attention of maids.

You remember it under the tropical sun and the warmth and the smell of skin burned brown. You remember that skin when it was white on white sheets, and outside the wind and the rain shook the windows, but inside there was only the whispering.

You remember that face and that body. You remember how they spoke to you. You remember that they silenced the endless crying need. You remember that they were life for you and that without them it was better to die.

You remember the eyes that spoke to you in the long afternoons and the voice that spoke to you but said so little by comparison and the sounds you made in answer. You remember the eyes that gave you Lucifer's Kingdom, that gave you the storm and the summer lightning, that gave you the ice and the heat of the Sun, that gave you anger and violence and hurt and crying and pride. You remember those eyes that were never afraid.

You remember the movement, the effortless grace and the breathing on your face and the infinitively sensitive fingers.

All these things do you remember for they are burned in your soul and there is nothing at all for you except the searching and the finding and perhaps the losing and finding again. If your body could cry it would be running with tears, for your soul is crying within it. You need and you must find that being for only in those arms can you die and be reborn. That body is the house of your God and you cry that you may remain in the house of your God for ever, never to be reborn except in Lucifer's Kingdom●



CHILDBIRTH

We know it's the fashion now, the latest thing for 'with it' people. That's fair enough, but wait! What tells you, lady, that childbirth's something you should share with your husband, that he should be there to watch you groaning in agony and twisted grotesquely out of shape? What tells you he should witness your humiliation? We know the clever people in books say there IS no humiliation, that it's natural and beautiful and should, therefore, be brought into the open and shown to everyone, especially your husband. But you know that's wrong! You can see the logic of it, but what's logic when your feelings tell you something quite different? And what DO your feelings tell you? That whatever the clever people say, it IS ugly, it IS humiliating, it IS grotesque, hideous and degrading. So you say to yourself: "There must be something wrong with ME. THEY say it's beautiful, so it MUST be beautiful. And if it's beautiful HE'LL find it beautiful. Or will he? Yes, they must be right. They're such clever people." So you force all your feelings out, grit your teeth and invite your husband in.

But he doesn't find it beautiful. He agrees with you, thou he doesn't dare to say so. He also finds it hideous, grote humiliating and degrading. Perhaps he doesn't even tell himself so. But it soon shows. He hates himself for putt you in such a position and his hatred overflows on you. H finds it hard to face you after that. He can't say why, maybe he doesn't know, but everything's different. And both of you go on saying to one another how beautiful it wa

If only you'd followed your instincts. They're always righ If only he'd followed his, which were to stay away. But you'd both read what the clever people had to say, and it seemed so logical, the people who reason instead of allow themselves to feel. And you both applied reason to yourselves against all your instincts.

The clever people aren't clever after all, are they? ●



BY WENDY PEACH



In the beginning man was alone upon the earth. He had pleasure in the earth and everything in it, but he had no great bond with the earth. His only bond was with his God and creator, Jehovah.

So Jehovah gave him a being with whom he could form a bond, an earthly link, and He gave him the link, which was the pure physical joy of human love. He gave him a woman. And there was joy in man's earthly bond with the woman, but it was subject to the joy of his spiritual bond with Jehovah.

Now man had a choice; whether to remain part of Jehovah and leave his destiny to the decision of his creator, or whether to cast off from Him and choose his own destiny. Had he done the first there would have been no human game, no contest, no battle of wills between Jehovah and Lucifer over the destiny of man, for man would never have left Jehovah's sanctuary and ventured out into the perilous desert of free choice. So he had to cast off. And when Jehovah created Eve for him, the two great Gods came to an agreement, that Lucifer should take over the soul of Eve so that she should become His chief weapon in the game.

Jehovah was loth to see His beloved creation go, loth to see him drawn out of the sanctuary which He had made for him, to be tested by the terrors of His conflict with the Lord Lucifer. But it had to be, and through Eve did the Serpent, Lucifer's most subtle agent, strike.

And Adam fell, because he had to be tried and Jehovah's creation proved. And his fall was thus:

Jehovah was his God, the source of all joy to him. On its own the ability to choose his destiny was no temptation to him. He remained with Jehovah. But the presence of Lucifer manifested in the body of Eve, was utterly different. She with the subtlety of that God within her, could rule him, sway him, lure him, tempt him and eventually make him turn from Jehovah to her, and with her he had the power of choice. And he turned. He obeyed her instead of the commandment of his God. He followed her will in preference to Jehovah's, and through her he chose to choose his own destiny.

The game had begun. Lucifer had a foothold and man was in the desert.

● ● ●

Since Adam had chosen to create his own destiny, he and not Jehovah his creator had to father the race of mankind. Through his bond with the earth, his union with Eve, with which through Lucifer's guile he had chosen to replace Jehovah, he had to populate the earth. That was the game. And Jehovah, through men as Adam fathered them, would help to steer the race along the path of its own salvation, whilst Lucifer, through women as they came from Eve, would attempt to lure it further from its path, binding men more and more firmly to the earth, to their bodies, to the worship of themselves and thus to their rejection of Jehovah.

And so it was. And Eve and her kind were powerful in their work. Kindling fires in the bodies of men and acting as constant mirrors for their vanity. And Lucifer began to steal the souls of Jehovah's creations. And men were divided; some followed Jehovah and remained pure, and others followed Lucifer and the wiles of women, and lust ruled their minds and bodies.

Now the race had to be propagated. The game was under way and man must prove himself as a creation or be destroyed. But Jehovah ensured from the beginning that the punishment for his original rejection should follow him in the very context of his sin, so that he should not forget. Even within the law that Jehovah gave to man, the act of union between a man and a woman reminded him of his fall and brought guilt and shame upon his head. And at the same time women gave birth in pain and degradation, for they too had to feel the punishment of Eve, who lured Adam into becoming independent of his God and master of his own destiny.

So man procreated. By his rejection of Jehovah he took upon himself the task of propagating his own species. And since he had made the choice and the game had to be played out, Jehovah played His part as well and fought the battles of those who did not forget Him, and helped and encouraged them to spread and multiply, so that He and not Lucifer should have command of the earth. But always through the shame, the agony and the humiliation of sex and procreation, He kept humanity reminded of its fall from grace.

And so it was. Man chose to choose and suffered the consequences; a gnawing conflict within himself. And those who followed Eve, not for the sake of the propagation of the race, but solely for the pleasures and delights she gave their bodies, they were the people of Lucifer, and through them he sought to prove Jehovah's creation invalid. And those who felt and recognised for what it was the shame of the union with Eve, and entered into it only for the sake of populating the earth with followers of Jehovah's law, they were Jehovah's people, and through them he planned to prove His creation valid.

And the conflict raged and the game went on.

And in spite of everything Jehovah did, all the pressures He brought to bear upon humanity, even to the point of destroying the entire creation except for one tiny group of those who followed Him, in spite of all His threats and punishments for sin, Lucifer prevailed. Men became less and less aware of their creator and more and more conscious of themselves and their bodies. The legacy of Eve's seduction was stronger than the memory of Jehovah. And so long as man worshipped woman, he worshipped himself. Such is the way of women, for they belong to Lucifer. And so long as man worshipped himself he felt the need to subjugate others and bend them to his will, in order to prove himself to himself.

AND SO IT WAS, AND THERE WAS WAR ●

SPECIAL ANNOUNCEMENT

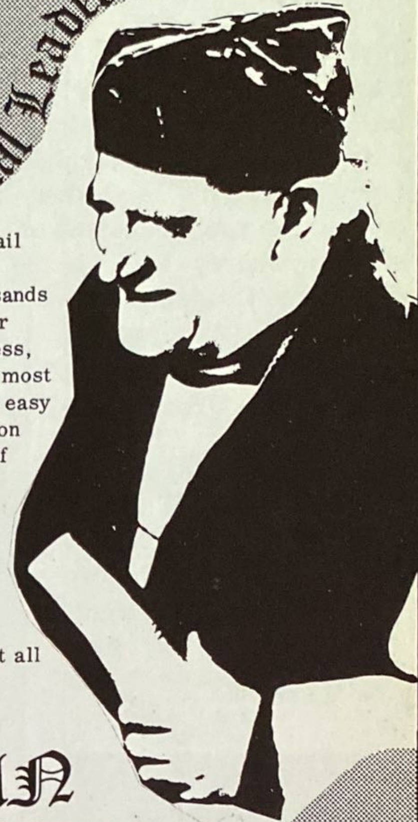
THE PROCESS Coffee Lounge has been ceremoniously handed over by Lord Lucifer to His Satanic Majesty and is no

SATAN'S CAVERN



Avoid the difficult choice between GOD and the DEVIL Settle for neither and join the CHURCH of ENGLAND which is sponsored exclusively by the Grey Forces

Our Dynamic Spiritual Leader



Partake in a miracle. Every Sunday without fail miracles are taking place in churches all over England. Yes, miracles: thousands and thousands of people who live lives that are conspicuous for their greyness, self-indulgence, purposelessness, compromise and petty resentments, who spend most of their week blaming, justifying and taking the easy way out, are managing to convince themselves on Sunday that they are following in the footsteps of Jesus Christ.

We ourselves have no idea how this is done. It remains one of the eternal mysteries.

Praise be to GOD

In the C of E we provide a concept of God to suit all tastes. We pride ourselves in being able to accommodate even the most confirmed atheist. Humanists are no problem whatever.

Glory be to MAN

We give full licence to every possible distortion of the truth. All sins are fully condoned long before they are committed. Not even a confession is required for total absolution.

Amen



Patrons are requested to maintain respectable facades in public, particularly at Church functions and in the Church premises.

Yea

All kinds of sexual activities, legal or illegal, viewed with the same unbiased, unprejudiced, broadminded, up-to-date, rational, 'honest to God', acedemic, theoretical, total indifference. Total suppression is preferred for the sake of appearance. **Amen**

Note well

We have achieved the ultimate miracle of fitting a square peg inside a round hole.

suppression

Abortions encouraged, or, at worst, tolerated but no actual facilities provided.

?

All forms of contraception allowed. Adultery, premarital intercourse, extra-marital intercourse, sodomy, rape and sexual perversion forgiven with minimum inconvenience to the unfortunate transgressor.

?





'mistakes' ignored **Amen**



LETTERS TO THE EDITOR

CORRESPONDENCE

Your correspondence, whether for us or against us, is welc[...]
But don't send long argumentative letters, we have no intent[...]
publishing them. If you have a point to make, kindly mak[...]

Dear Sir,
I know you won't print this letter, but I want you to know I think you're evil, straight from the Devil. And whenever I see your magazine on sale anywhere, I make the sign of the Cross.

Anonymous

Ed. The Cross too is ours. Christ is the Son of Jehovah the great God of this Universe. Take heed before defiling his symbol with your puny fear. He was not afraid.

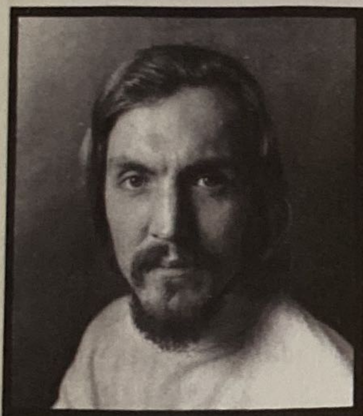


Dear Sir,
Are you seriously suggesting an alliance between God and the Devil to bring about the end of creation? If so, by what benighted kind of logic do you arrive at this conclusion?

Yours faithfully,
THOMAS OGLETHORP
(Student of Theosophy)
London, N.W.1.

Ed. No logic. God given knowledge.





Dear Sir,
I read your magazine for the first time today and think it's the most wonderful thing that ever happened. The picture of Robert de Grimston sent me reeling. I've never seen a face with such impact. It's Christ come again was my first thought. And then what he said. Where can I find him please? I want to give up everything and just follow him if he'll have me.

Yours sincerely,
JOSEPH SMITH.
Roundhay Road,
Leeds.

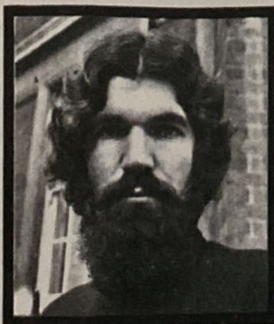


Ed. Robert de Grimston is the founder of The Process. He has just left Israel for Turkey, but is due in London late autumn. In the meantime we of The Process will welcome you at Process House.

....Ooh, you lovely lot, beards, long hair and all. I don't know what you are talking about but I'm with you. Can I have the one who looks like Rasputin. I much prefer him to Mick Jagger.

Valerie, London, S.W.5.

Ed. Sorry, Valerie, you can't have him because a) we need him ourselves and b) we're the most bloody-minded and fanatical bunch of puritans in the business.



GREY MATTER R[...]

The physical side of marriage [...] than mere adjustment ... Do [...] therefore, if the ideal success [...] books you may have read toge[...] in the first few weeks ... If s[...] happiness elude you after a ye[...] marriage, then consult your d[...] Marriage Guidance Council.

A Church of Englan[...]

WHAT THEY SAY ABOUT US

THE JAGGER SAGA

Mick Jagger says we could be dangerous.

DR. SAVUNDRA says we're brilliant. **Nice man**

MICK JAGGER says WE could be dangerous?

RICHARD HARRIS (he's an actor) says we're full of bullshit. **We don't know him but his reputation suggests that he is talking to himself**

Mick Jagger says we could be dangerous. **COULD BE ?**

Richard Harris (he's still an actor) says we're anti-negro. **Bullshit**

Mick Jagger says we're fantastic. **Ah: that's better**

MARIANNE FAITHFULL says we'll beat the establishment.

GREY MATTER 1. Is sex cricket? (from C of E booklet) I compared the decision to the calls a batsman gives when making a stroke at cricket. He makes the stroke, then there are three possible calls he can give : 'Yes' if a run is possible, 'No' if it obviously is not, and thirdly 'Wait' to see how the position develops - and then possibly 'Yes' if the opportunity arises to take a run. I suppose these three words are the possible answers to many of our questions. Four years later my 'Wait' turned to 'Yes'.

2. Strong stuff (from Lord Arran) Homosexuals must continue to remember that while there is nothing bad about being a homosexual there is certainly nothing good.

3. From "Every girl's guide to marriage" by Evelyn Home Emotion can help when it blows warmly positive, but when it blows cold, as emotion often does, it should be ignored. **Like dry rot?**

Our most recent publicity has come from a London magazine which shall be nameless (we are very selective about whom we publicise). They suggested we reply in one of their columns, and to oblige we sent the following epistle

Dear Sir.

Thank you for your generous four-page spread on us in your last issue. The two articles were as clear, lucid. comprehensible. intelligent. devoid of contradiction and confusion and as close to the truth as the bent minds of the two female weirdies you hired to write them.

Let's sum up our position for you.

The Process combines the worst aspects of both Nazi Germany, and Communist China. Our methods bear a striking resemblance to the techniques of brainwashing and we incorporate all the components of an authoritarian regime. In fact, we are the most authoritative authoritarian, Nazi, Communist, brainwashing organisation in the business.

Members of The Process are both anarchist and fascist, dangerous megalomaniacs and brainwashed zombies (on alternate days?).

We are rabidly anti-intellectual and punish all deviators with ostracism, ridicule - particularly ridicule, nothing more ridiculous than someone deviating from The Process - and expulsion - of course, what else would we do with such trash? We can never make up our minds whether we are desperately keen to lure everyone into The Process or primarily concerned with keeping everyone out.

The Process is wholeheartedly anti-Semitic. hence all the swastikas (ignore the hammers and sickles). excluding of course all our Jewish members. of which our Fuehrer is one. Jehovah gets faintly bothered about this from time to time. but not to worry.

As a result of all this The Process makes countless enemies, draws persecution condemnation and legal action against itself from every side. and sustains frequent attacks by the press in many parts of the world. which of course makes it the safest, securest. cushiest niche in town. just the thing for people too scared to be part of the establishment.

One thing surprises us. Your two sleasy would-be exposers managed to invent so much other rubbish about us. but no sex? no orgies? no perversions? not one sex maniac amongst the lot of us? Or would this make us too acceptable to your readers?

Yours sympathetically.

The Secretary.
THE PROCESS.

PROCESSCENES

THE GODS
JEHOVAH
LUCIFER
& SATAN

RELIGION
POLITICS
SCIENCE

SPAC
BEING

SOUNDS
COLOURS
FILMS
MUSIC
EFFECTS

GREY FORCES
& HUMANITY



TRIALS OF...
THE POPE
THE ROYAL
FAMILY
SEX
HITLER
THE HIPPIES
DRUGS
BLACK MAGI

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COFFEE
LOUNGE
SATAN'S
CAVERN

TUESDAY · 7'00 PM · 5s.
WEDNESDAY · 7'00 PM · 5
FRIDAY · 7'00PM · 3/6



WANTED A COMMUNIST

The Process has need of a strong dedicated Communist to take on all-comers in verbal free-for-all evenings with members of the public. We already have a Fascist, an Anarchist and representatives of various other extremist groups. But a real tough Communist with all the answers seems hard to come by. If you fill the bill, please apply to Christopher de Peyer, The Process address which is plastered all over this magazine.

Grey Matter

A previously undi... tion to the rule boo... Britain's coeducation... schools is disclos... *Where?*, the jou... Advisory Centre... It says that boys a... never be closer to... than six inches.

Contagious?



EDITORS

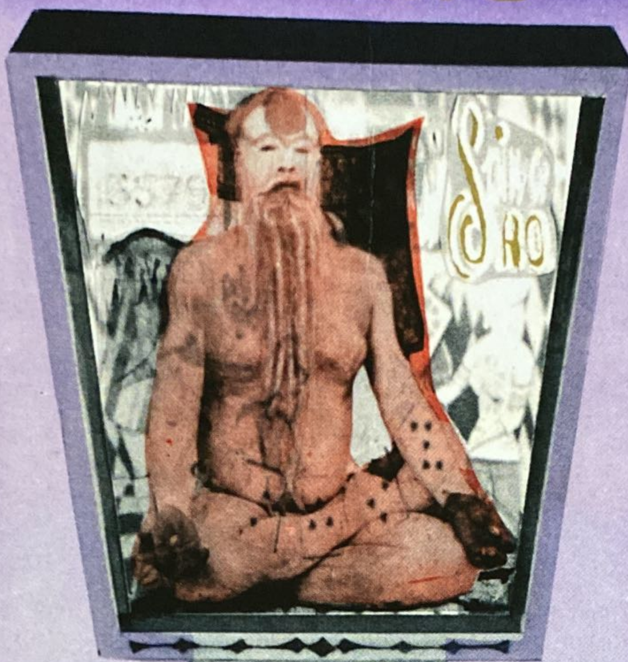
HUGH MOUNTAIN
CHRIS DE PEYER
PETER ECKHOFF
WENDY PEACH
EWALD REINER
TIM WYLLIE
ANDREW MOOR

What terrifies you above all else?
What threatens Mankind's survival?
Are the returning GODS stimulating
a reign of terror before the END?

NEXT ISSUE—FEAR

PROCESS

NUMBER 5

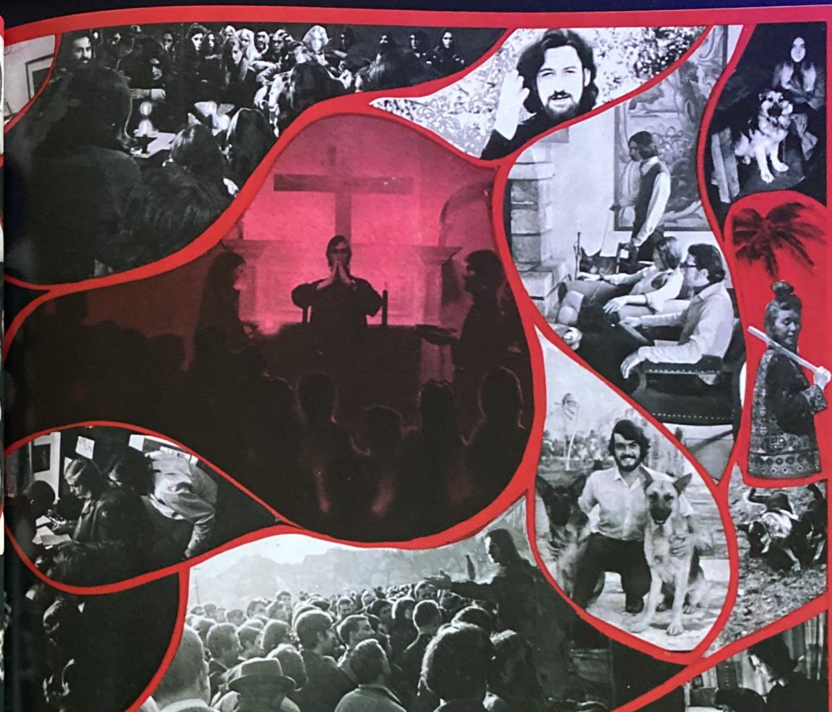




1 SIXPENCE 1 PLAY

FEAR












THE PROCESS
CHURCH OF THE FINAL JUDGEMENT

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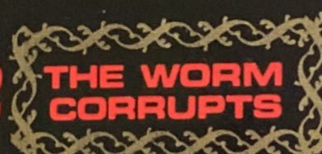
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"THE DEVIL'S DICTIONA
MAD, Adj., Affected with a high
of intellectual independence; not co
ing to standards of thought, spee
action derived by the conforman
study of themselves; at odds w
majority; in short, unusual.
Ambrose

Published by The Process
2 Balfour Place, Mayfair, London
Printed by Caps Printing, Carlisle S

THANK YOU ROUND THE WORLD



England, Scotland, Ireland, Wales, France, Belgium, Holland, Germany, Switzerland, Austria, Italy, Sicily, Greece, Turkey, Cyprus, Israel, Mexico, The Bahamas, and the United States from Florida to California and Louisiana to New York; we have travelled and travelled in every imaginable – and inconceivable – form of transport, to spread the Word of the Lord Christ's Second Coming into the world of men.

The Time of the End is now. The rising tide of chaos and destruction is the sign, for all who choose to recognise it. The prophecies are being fulfilled.

And a few have looked at us shaking their heads, a few have stopped their ears, a few have turned their backs, a few have abused us, a few have accused us. But to you who have recognised the sign and helped us in our work, to you who have taken us in and fed us and clothed us, to you who have reached out to us and given, to you who were afraid to know about the End but overcame your fear and listened, to you who accepted us and provided for our needs; to you go our heartfelt thanks. GOD bless you all●

For. . . he that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.
MATTHEW 10 XLI – XLII



Fear is at the root of man's destruction of himself. Without Fear there is no blame. Without blame there is no conflict. Without conflict there is no destruction.

But there IS Fear; deep within the core of every human being it lurks like a monster; dark and intangible. Its outward effects are unmistakable. Its source is hidden.

It can be seen on one level in furtive embarrassment, argumentative protest, social veneer and miserable isolation. It can be seen on another level in the mammoth build up of war machines in every corner of the world. It can be seen in the fantasy world of escapism known as entertainment. It can be seen in riot-torn streets and campuses. It can be seen in the squalor of ghettos and the pretentious elegance of 'civilised' society. It can be seen in the desperate rat race of commerce and industry, the sensational slanderings of the press, the constant back-biting of the political arena, and the lost world of the helpless junkie who has passed beyond the point of no return.

The tight-lipped suppression of the rigid moralist reflects it, as does the violent protest of the anarchist. But more starkly and tragically than anywhere else, it manifests in the pale grey shadow of the ordinary person, whose fear clamps down on all his instincts and traps him in the narrow confines of the socially accepted norm. Afraid either to step down into the darkness of his lower self or to rise up into the light of his higher self, he hangs suspended in between, stultified into an alien pattern of nothingness.

But to a greater or lesser degree, and manifesting one way or another, all human beings are afraid. And some of us are so afraid that we dare not show our fear. Sometimes we dare not even know our fear. For Fear itself is a terrifying concept to behold.

We may confess to being afraid of violence and pain, and even ghosts; and with such obvious terrors, pigeon-hole our fear to our own satisfaction. But fear of people, fear of ourselves, fear of failure, fear of loss, fear of our closest friends, fear of isolation, fear of contact, fear of loneliness, fear of involvement, fear of rejection, fear of commitment, fear of sickness, fear of deprivation, fear of intensity, fear of inadequacy, fear of emotion, fear of GOD, fear of knowledge, fear of death, fear of responsibility, fear of sin, fear of virtue, fear of guilt, fear of punishment, fear of damnation, fear of the consequences of our actions, and fear of our own fear? How many of us recognise the presence in ourselves of these?

And if some of us recognise some of them, are we prepared to see the full extent of them? Do we know just how afraid we are? And do we know the effect that our fear has on our lives? Do we know how completely we are governed by our fear?

And do we know that the world is governed by the sum total of every human being's fear, and ours is not excluded?

Do we know the extent to which we are at odds with one another – despite some promising apparencies – simply through our fear of one another? Do we know the extent to which we are at war with one another – on every level from personal to world wide – because we are afraid?

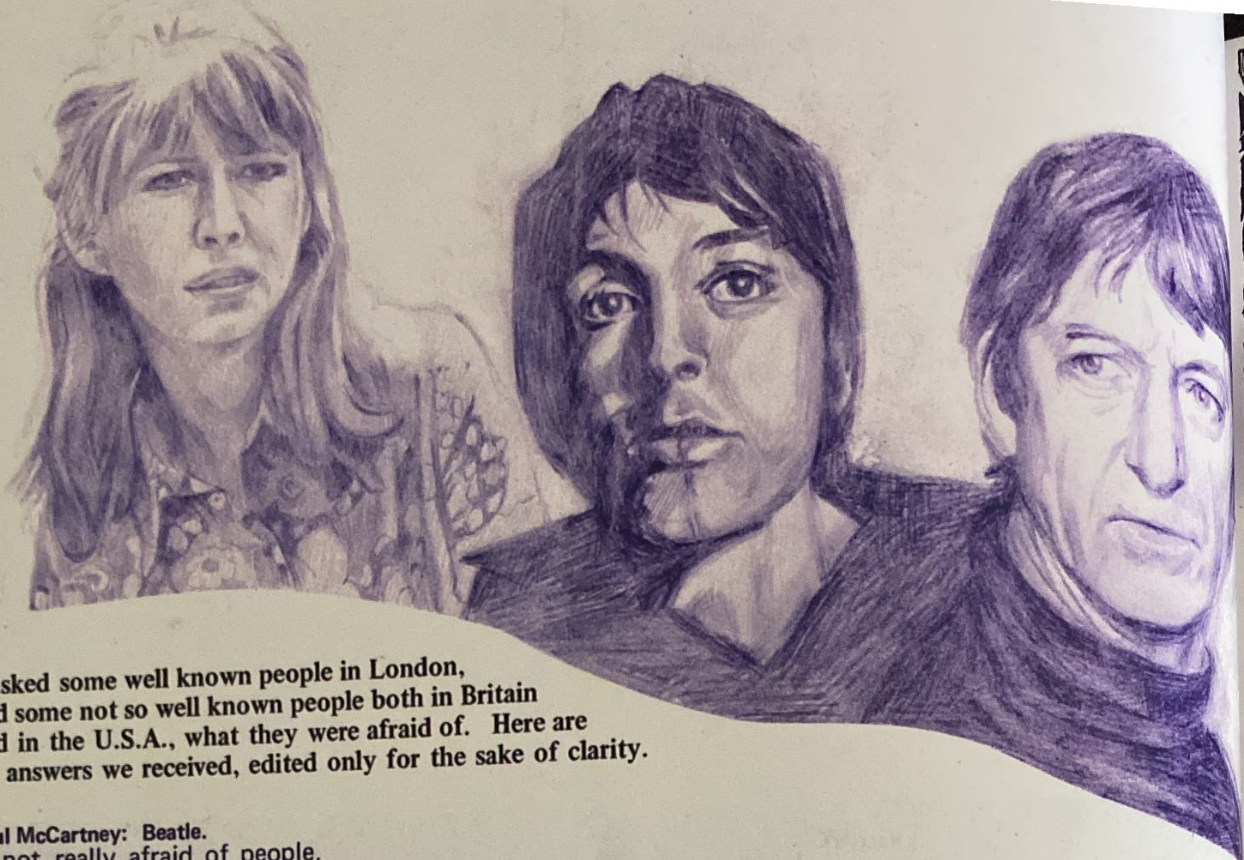
And do we know that wars and rumours of wars mount up in an ascending spiral of violence and potential violence, as the fear in the hearts of men intensifies? Do we know that strife of every kind increases as hatred, resentment, jealousy and prejudice increase, and that all these stem from one thing only: Fear?

And do we know that one thing only ensures the escalation of the spiral of violence and destruction; our own unwillingness to recognise the full extent of our fear and its effects – our fear of Fear?

For each and every one of us, as long as he is afraid, and unwilling to see with full clarity his fear for what it is, contributes to the crippling conflict that has become the hallmark of this world of ours. And as long as there IS fear, together with unwillingness to see it clearly and completely, as long as human beings are afraid and also fail to recognise the fact in their need to isolate themselves, in their outbursts of anger and irritation, in their embarrassment, in their sense of failure, in their feelings of resentment and frustration, in their desire for revenge, in their guilt, in their confusion, in their uncertainty, in their disappointment, in their anxiety about the future and their wish to forget the past, in their need to blame others and justify themselves, in their sense of helplessness and despair, in their revulsion and disgust, in their need to be vicious and spiteful, in their lack of confidence, in their tendency to boast and protest their superiority, in their failure to respond, in their sense of inadequacy, in their feelings of envy, in their futility, in their misery and in their scorn; as long as human beings fail to see THEIR fear reflected in these and a hundred other manifestations of Fear, then they will fail to see their part in the relentless tide of hatred and violence, destruction and devastation, that sweeps the earth. And the tide will not ebb until all is destroyed ●

THE SECRET FEAR OF THE INCREDIBLE HULK!

IRRITABLE? NERVOUS? TENSE! WORRIED! CAN'T SLEEP? CAN'T RELAX? CAN'T CONCENTRATE? NO PROBLEM.
YOU'RE SIMPLY AFRAID... AFRAID... AFRAID...
AND... WE HAVE THE ANSWERS!!
TAKE MISPRIN...OSPRIN...DASPRIN...POFFRIN... SUFFRIN...PC...DP...MU...X...Q!! AND!
WATCH OUT!!
HE'S MOVING!! CHOKE SOMETHING'S HAPPENED!
GOBBLE GOBBLE! GLUG!!
AAAAAAAAAHHHH!!!!
NOTHING CAN BOTHER YOU NOW!! YOU SLEEP LIKE A TOP. YOU'RE RELAXED AND YOUR CONCENTRATION IS EXCELLENT!
NO MORE NERVES... TENSION VANISHES... WORRIES! WHAT WORRIES? PEACE AND GOODWILL TO EVERYONE.
WHAT HAPPENED!!
YOU MEAN-
SIMPLE!! HE'S NO LONGER AFRAID!!!
AND WE'VE GOT MORE... LISTEN... SHY?? RETIRING?? CAN'T MAKE FRIENDS?? CAN'T FIND ROMANCE?? CAN'T HOLD DOWN A JOB? ISOLATED? LONELY? CAN'T SEEM TO GET ON WITH PEOPLE?? EASY. YOU'RE SIMPLY...
AFRAID AFRAID AFRAID...
YES, I MEAN, MISPRIN, OSPRIN, DASPRIN, POFFRIN, DUFFRIN, SUFFRIN... PC...DP...MU...X...Q... TOOK AWAY HIS FEAR!!!
AND AGAIN... WE HAVE THE ANSWERS.
MIND IF I JOIN YOU GUYS!
SPAK!
THERE ARE MOUTHWASHES FOR A START THOUSANDS OF THEM... AND EACH ONE BETTER THAN ALL THE OTHERS!!
THEN THERE ARE TOOTHPASTES... DEODORANTS... ANTI-PERSPIRANTS SPECIAL SOAPS...
SPECIAL POWDERS...SPRAYS...STICKS... RUB-ON... ROLL-ON... STICK-ON... SLAP-ON— SHAMPOOS AND SHAVING CREAMS IN EVERY FLAVOUR!!! RASPBERRY...STRAWBERRY...PINEAPPLE... AND GOOSEBERRY! HAIRCREAMS... FACE CREAMS... HANDCREAMS- ...FOOT CREAMS!!!
EVERYTHING FOR EVERY NEED!!
ONE DAY LATER WHO'S THIS??
THE LIFE AND SOUL OF THE PARTY! CONFIDENT!! SELF-ASSURED!!! EVERYBODY'S FRIEND! PROMOTION...POPULARITY AND ALL AROUND SUCCESS!!!
HE'S SURROUNDED BY DROOLING ADMIRERS OF THE OPPOSITE SEX!!
FEAR IS BEHIND ALL THE TROUBLE IN THE WORLD! EVERYONE KNOWS THAT!! SO IF ONLY THE RUSSIANS AND THE CHINESE AND THE BLACKS AND THE STUDENTS
AND THE HIPPIES AND THE HELL'S ANGELS AND THE GREEKS AND THE TURKS
AND THE ARABS AND THE ISRAELIS AND THE BIAFRANS
AND THE NIGERIANS AND THE CATHOLICS
AND THE PROTESTANTS IN ULSTER AND ALL THE OTHER TROUBLE MAKERS
IF ONLY THEY WOULD PAY MORE ATTENTION TO THE ADS ON THE TELLY!!
SPAK!



We asked some well known people in London, and some not so well known people both in Britain and in the U.S.A., what they were afraid of. Here are some of the answers we received, edited only for the sake of clarity.

LONDON. Paul McCartney: Beatle.
Fear. I'm not really afraid of people, nor of the world ending or anything like that. It's just fear really, a fear of fear. It's not fear of a lion, or of a man with a club – it's fear, a sort of abstract fear.

LONDON, ENGLAND.
Chaos, insecurity, blindness, failure, being a fool. being laughed at. Not being there when I'm needed. Going on in circles for ever.

NEW ORLEANS, U.S.A.
That my son will leave home; he's threatening to and I don't know what to do to dissuade him. I seem as a father to have nothing left to offer him and this is very depressing to me.

GLASGOW, SCOTLAND.
That I don't get the rent Friday, the landlord will kick me out and I've nowhere to go since I'm alone in the world. I'm afraid of the dark too, things are always in the room with me and this makes me a nervous wreck so I can't hold a job and so get behind with the rent, you know what I mean?

BIRMINGHAM, ENGLAND.
Being a failure, I can't stand the thought. That is the worst thing I can think of on this earth. Somewhere I suppose I would like to let go all the demands I make on myself. That I work and make money and have a nice home.

MIAMI, U.S.A.
I think the thing that frightens me most is being alone without someone to love, or to think that no one loves me. Have you ever thought of nobody in the world loving you? It's a terrible thought isn't it?

LONDON. Jane Asher: Actress.
I'm not afraid of people – they sometimes make me nervous, but not afraid. I used to be afraid of the world ending and all that five years ago – since then I've learned not to think about it. I'm afraid of just the usual things.

BRADFORD, ENGLAND.
Me? Nothing. What's there to be afraid of? I've got a good job, making good money, I've got a nice wife and a couple of nice kids, so what's there to be afraid of? We live good and I give her the things she wants; I try to satisfy her, get me? Live well I say, that's all that matters, live for the moment, that's all, the bombs could start flying tomorrow.

WASHINGTON, U.S.A.
Nothing in particular – death, life, freedom. Loss of a person who is valuable to me. Sometimes I'm afraid of a person when he says "Hi" or "Goodbye", and sometimes I'm afraid of . . . ignorance.

LIVERPOOL, ENGLAND.
I don't really know. Everything around me goes bang in my head but I can't see what I'm afraid of. I'm afraid of my husband sometimes, when he gets angry, but I must admit that's not often, most of the time he bottles it up so that's not too bad, is it?

GLASGOW, SCOTLAND.
Not knowing God. . . being a lost sheep. . . being excommunicated. . . missing confession or my Easter duties. Being locked out of God's House. I remember once I was locked out of God's House. The church was closed and that scared me out of my wits.

LONDON. Roy Boulting: Film director/producer.
Almost everything. . . ha ha. As a young man I was very preoccupied at a certain time with death, and very fearful of it. With age that fear has diminished. I fear those tendencies to irrationality that I possess. All human beings have a combination of rationality and irrational behaviour, those parts of it that are irrational occasionally give me some disquiet. Men can, I think, become afraid of the environment they have created.

YORK, ENGLAND.
Spiritual death. To have no functio[n] purpose, nothing to do for the ch[...] Being useless, being nothing, dying i[n my]self, dying in my soul. Not doing w[hat I] was put here to do.

NEWCASTLE, ENGLAND.
I'll tell you what I'm afraid of. Be[ing a] bad lover, not being able to satisfy [a wo]man – then I'm nothing, then it's a[ll over] for me. This scares me so muc[h I'm] scared to try, so I end up scared of w[omen] too. One day I'll get married and m[aybe] I'll stop being scared, or maybe I'l[l start] being scared of something else, [who] knows?

OXFORD, ENGLAND.
I don't know, loneliness I guess, I a[lways] want people round me. I invite peo[ple to] my house and I'm not sure I eve[n like] them. My wife and I don't talk muc[h, but] I like to have people to talk to, no[t that] we talk about anything much, we jus[t talk.] Sometimes I feel worse talking to [people] than when I've got nobody to tal[k to.] But I still feel lonely most times. I guess I'm afraid of loneliness.

continued o[n ...]

> "A man cannot lose his fear by telling hi[mself] that he is not afraid and believing it. He [must] know his fear; see it, feel it, and acc[ept it.] Then, if he does that which he is afraid [to do,] says that which he is afraid to say, think[s that] which he is afraid to think, feels that wh[ich he] is afraid to feel, sees that which he is af[raid to] see and knows that which he is afraid to k[now,] he has no fear, for by making known wh[at was] unknown or only half known, he disco[vers his] basic invulnerability."
>
> A.S[...]

PHOBIA

Are you filled with cold stark terror at the very idea of going into a lift – do you feel that it might kill you? Are you terrified of birds or spiders or snakes or rats or dogs or cats or open spaces or aeroplanes or travelling on the underground or high buildings or crowds or barbers shops or traffic or wigs or fur or telephones or sharp instruments or wasps or butterflies or the dark or ambulances or matches or thunder and lightning or vomiting or blood or corpses? Does being reminded of death fill you with dread? Is there an object, a person or a situation which you feel you must always avoid and which every day you take the greatest pains to avoid – perhaps even to the extent of never leaving your own room?

If the answer is 'YES', you have a phobia.

And you are not alone. Over half a million people in Great Britain are slaves to a phobia. It directs their lives. Like an addict's life revolves around his drug; how to get it, when to get it, where to get it, when to fix, how much to fix, how long till his next fix. . . . . . ; similarly the phobic person's life revolves around his phobia; avoiding the object of it, never going anywhere it might be, watching for its sudden and unexpected appearance, hiding from it, running from it, organising his life so that he never encounters it. . . . . . His life is governed by one thing; an all-commanding, uncontrollable, unquestionable and totally irrational FEAR.

Like the woman who has suffered all her life from the fear of someone vomiting. Like the man afraid of traffic, who stands for hours on the kerb, too scared to cross the street. Like the woman whose life is made a permanent nightmare by her fear of spiders. Like the man who turns sick with fear at the very sight of high buildings. Like the woman with a dread of pigeons, who spends hours picking her way through the pigeons at Waterloo Station on her way to work. Like the man with a phobia of matches, who can't even get himself to eat a meal cooked by someone who has handled matches. Like the woman with a phobia of ambulances. ("It is impossible for me to walk alone down a street in case an ambulance appears."). Like the woman with a phobia of dying who has had 43 hospital checkups in the last three years. ("I'm terrified of the idea of dying. It's the end, the complete end, and the thought of rotting in the ground obsesses me. I can see the worms and maggots.").

And the phobic person lives in constant fear and anguish that the object of his phobia will somehow breach his defences, find a chink in his obsessively well-laid plans for avoiding it.

Does that mean some of us have phobias and others not?

So it seems.

I'm not so sure. You've described what you call the phobic person; but now let's consider the so-called 'normal' citizen.

What about him?

What does HIS life revolve around? His social status, his income, his material comforts, his reputation, his profession if he has one, his family unit. His actions are as much governed by these things as your phobic person's is by his phobia.

What about it?

Well, couldn't such things as social ostracism, penury, material loss, disgrace, unemployment, loss of family, and so on, be the 'normal' citizen's phobias?

But people aren't in a state of permanent terror of such things.

Not so that you'd notice. But if someone has a phobia about rabbits and he lives in the middle of a large city, he is unlikely to manifest a state of permanent terror of his phobia – at least not until he looks out of his window one day and sees one, then another, then another, and he begins to imagine hordes of them occupying the city square.

How does that apply?

Your 'normal' citizen feels RELATIVELY secure in his avoidance of the object of his particular fear. Therefore he does not appear outwardly terrified of it.

But you can't even say that he's irrationally obsessed by it.

What's rational? A fear of the loss of social status, or of the breakdown of the social structure as we know it, is only regarded as rational because so many people have it. 'Irrational', in this context, simply means abnormal.

If we all lived naturally in the open air, imagine how we would feel about someone who felt that he simply HAD to live in a house. If we all went around naked, imagine what we would say about a person who felt compelled to dress himself. If there were no such thing as private property, imagine how we would regard someone who insisted on hoarding objects and marking out territory for himself. If we crawled on all fours, imagine what we would think of someone who walked upright.

All right. But with the 'normal' citizen, these things may by other standards be irrational, but they are preferences, not obsessions.

I would call them obsessions. But for the moment let's go by your standard; and even by your standard, preferences can very quickly become obsessions if either we are deprived of them, or we find ourselves completely alone in our preference. If all roads run from North to South, then not only is one that runs from East to West automatically classified as irrational, but in the face of the opposing mass agreement it becomes a very tortuous route indeed.

That's true, but it doesn't alter the fact that in the existing circumstances the 'normal' citizen is NOT obsessive whereas the phobic person is.

I question that. Again, obsession, like rationality is purely relative. Stand outside the values of 'normal' human society and you will see just how obsessively preoccupied your 'normal' citizen is with preserving his social, material and economic status. The lengths to which he goes to make money, to preserve his reputation, to raise his standard of living, to surround himself with material comforts, to maintain the social standing of his family by having his children saturated with a mass of largely irrelevant facts, to conform to a set pattern of behaviour and present a particular kind of image of himself by suppressing most of his instincts, to maintain a precise though highly complex and totally unnatural outward appearance through clothing, hair styling, etc. – the lengths to which he goes and the time and energy which he expends in doing all of this only fails to constitute an obsession because almost everyone else is doing the same.

But imagine for the moment that you are a dog. Wouldn't you regard human beings as obsessive in their pursuit and maintenance of what they call civilisation – and irrationally obsessive at that?

I suppose I would. But does that mean then that all of us really have phobias?

Most of us, certainly. All of us, probably. And given the appropriate circumstance these phobias emerge and become active.

Why is it so hard to detect them in 'normal' circumstances?

First of all, when a particular phobia is common to the majority, it passes unnoticed; as a man with a hat on passes unnoticed in a crowd of men wearing hats. It is absorbed into the 'normal' structure of agreements and idiosyncrasies. All you can say about what you call a phobic person is not that he is basically more afraid than a 'normal' person, but that he is DIFFERENT. His fear is abnormal.

But he does APPEAR to be more subject to fear.

That is my second point. Abnormal fears are highlighted and also reactivated by their isolation. The phobic person feels very little security in his phobia. Few if any share it, which means few if any understand or sympathise with it. He has no feeling of support or protection from the mass – which is much too busy dealing with its own collective phobias. Your 'normal' citizen feels safety in numbers. Also, because he is the majority, a social and material structure has been created and is constantly being preserved to accommodate his phobia. So his fear, instead of being permanently RE-activated, is in general to a large extent effectively DE-activated.

Surely that is a good thing.

Only on a very short term basis.

continued on page 32

Consciously or unconsciously, apathetically, half-heartedly, enthusiastically or fanatically, under countless other names than those by which we know them, and under innumerable disguises and descriptions, men have followed the three Great Gods of the Universe ever since the creation. Each one according to his nature.

For the three Gods represent three basic human patterns of reality. Within the framework of each pattern there are countless variations and permutations, widely varying grades of suppression and intensity. Yet each one represents a fundamental problem, a deeprooted driving force, a pressure of instincts and desires, terrors and revulsions.

All three of them exist to some extent in everyone of us. But each of us leans more heavily towards one of them, whilst the pressures of the other two provide the presence of conflict and uncertainty.

JEHOVAH, the wrathful God of vengeance and retribution, demands discipline, courage and ruthlessness, and a single-minded dedication to duty, purity and self-denial. All of us feel those demands to some degree, some more strongly and frequently than others.

LUCIFER, the Light Bearer, urges us t[illegible] life to the full, to value success in human [illegible] be gentle and kind and loving, and to live [illegible] and harmony with one another. Man's [illegible] *inability* to value success without descend[illegible] greed, jealousy and an exaggerated sense of [illegible] importance, has brought the God Lucif[illegible] disrepute. He has become mistakenly id[illegible] with Satan.

SATAN, the receiver of transcendent so[illegible] corrupted bodies, instills in us two directly o[illegible] qualities; at one end an urge to rise above all and physical needs and appetites, to become [illegible] and no body, all spirit and no mind, and [illegible] other end a desire to sink BENEATH all [illegible] values, all standards of morality, all ethics, al[illegible] codes of behaviour, and to wallow in a m[illegible] violence, lunacy and excessive physical ind[illegible] But it is the lower end of Satan's nature th[illegible] fear, which is why Satan, by whatever name, [illegible] as the Adversary ●

THE THREE GREAT GODS OF THE UNIVERSE

SATAN
LUST
ABANDON
VIOLENCE
EXCESS
INDULGENCE
SUB HUMANITY

LUCIFER
ENJOYMENT
PERMISSIVENESS
HARMONY
SUCCESS
SATISFACTION

JEHOVAH
DUTY
DISCIPLINE
STRUGGLE
SACRIFICE
SELF-DENIAL

HUMANITY

SAT[illegible]
DETACH[illegible]
MYST[illegible]
OTHERWORLDL[illegible]
W[illegible]
ASCET[illegible]
SU[illegible] HUMA[illegible]

Problems and pressures from within. And we have a choice. Either we can face them, recognise them, accept them as part of ourselves, tackle them with awareness and understanding, and finally rise above them. Or we can suppress them, reject them, disown them, pretend they are not there, justify them, blame them on something beyond our control, hide from them and thereby ultimately become completely trapped and stultified by our fear of them. They do not go away, however deeply we may bury our heads in the sand.

And CHRIST is the Emissary of the Gods. He is Their link with human beings, Their incarnation, Their representative within the world. He stands outside and beyond the separate and individual patterns. He draws them together, se[illegible] pressures, knowing the problems. He is there to gui[illegible] us who will follow Him, through the first choice, un[illegible] into a common aim. He is there to give us the cour[illegible] faith to face the problems, recognise them, accept t[illegible] part of ourselves, tackle them with awareness and under[illegible]ing, and finally to rise above them.

The choice is ours. Christ and a path of vision and [illegible] sometimes painful, always intense; or anti-Christ and [illegible] of blindness and lies, and the dull agony of fear that [illegible] the truth will emerge. And it must ●

FEAR

THE GODS THE GREY FORCES AND CHRIST THE EMISSARY

LUCIFER
JEHOVAH
CHRIST
SATAN



Christian: Advocate for JEHOVAH

Fear is the essence of life.

For without Fear there is no courage, and without courage there is no strength, and without strength there is no power and without power there is no magnificence.

And Fear was given to man as a challenge by which he might prove his courage and strength, his determination in the face of adversity. And Fear was given to him also to keep him in mind of his Creator, Jehovah.

For Jehovah holds the Universe in the palm of His Mighty Hand. And He holds the keys to all the unfathomable secrets of existence. And in the beginning Jehovah decreed: 'Wherever men might search in their desire to conquer all and rule their destiny, wherever their excessive need to be masters of the game might lead them, there shall they find Me, there shall they find My presence, ever above and beyond them, and they shall seem to themselves like chaff in the wind beside the splendour of My Universe. And Fear shall lurk relentless in their breasts. And thus, if they are wise, shall they know their Creator; the source of their existence.'

Though a few have been wise and remembered, yet man, as a race, h
been wise. He has not used his fear to know his Creator, but to
himself farther and farther into ignorance of his Creator. He has us
fear to make himself forget. But ultimately he cannot forget. H
submerge his knowledge and awareness beneath the blanket
devious intellect, but he cannot destroy it. And at the
when all lies are exposed, he must remember, for his fea
deep and never vanishes.

And when the outer coverings of human GODlessne
stripped away, leaving the naked soul, then shall
know the ultimate in fear, and thereby shall
know once more their Creator. But at that
the agony of such a memory, ripped fro
belly of the all-embracing lie and brough
the stark light of truth, will be the doo
those who have kept it hidden to the bitter

So know your fear before it is too late. Feel it
know it. Don't hide from it, pretending it's
there and avoiding at all costs everything that
tens to expose it.

And know the Lord Jehovah, your Creator,
judges you not by your lack of fear, but by
courage in the face of fear, just as He
you not by your success, but by your fai
endurance in the presence of failure.

Jehovah is the source of your strength. He
give life and He can take life away. For
are His children. His Wrath can fall upon
and His great love can raise you up.

And in the Day of Judgement that appro
es, in the great cataclysms that draw
in which the whole world shall be eng
Jehovah shall stand before His un
creation. And those who have end
with faith and courage shall He raise
whilst those who have played the co
and deceived themselves, He shall lea
the mercy of their own blindness.

Those who have used their fear to
rather than close their eyes, for
is the Love of their Creator.
them is the triumph of the L
Days. Those who have se
their God shall rise up with
God, and out of the d
and the devastation they
know the wonders of a
Age and a New Creation

The greatness and the majesty of man, which man has lost; the nobility which man has squandered in pursuit of nothing; the grace and beauty of life as it could be on earth, which man has twisted into a grotesque horror of hideous indignity; the peace and harmony of human love, which man has almost totally destroyed for himself; these qualities have died at the hand of one all embracing enemy, one monstrous ogre that devastates all that it touches. They have fallen before the inexorable destroyer; Fear.

Man has offered himself as a sacrifice at the temple of Fear. He has knelt before the shrine and given all. He has made Fear his master and patterned his life according to the rules laid down by Fear.

All that was good in human terms becomes evil in the shadow of the ogre. All that was beauty becomes ugliness; all that was white becomes black; all that was light becomes dark; all that was life becomes death. Man walks his world in the company of Fear, and his world changes from a garden of delight to a desolate waste. And the glory and the dignity of man is lost in the degraded self-destruction that follows in the footsteps of Fear.



And the irony of ironies, that sits like a grinning demon watching the nightmare unfold, is the fact that man has nothing whatever of which to be afraid – unless he is afraid. Man's Fear alone makes him vulnerable. Nothing weakens but Fear; nothing destroys but Fear; nothing undermines but Fear. Without Fear there is no danger; without Fear there is no threat; without Fear there is nothing to fear.

If man could see that only Fear can harm him, nothing else, then man could return to his state of paradise on earth. He could recapture the peace and beauty of the ideal human existence. He could eliminate the squalor of a world so steeped in war and hatred, violence and suspicion, that it has virtually forgotten human dignity exists. He could love again. He could know the sweet tranquility of fearlessness again.

But man will NOT see. Man is so totally submerged in Fear, that he CANNOT see. Nothing is more blinding than Fear, and man is enveloped in Fear. So man will not return, for man is lost.

But a few will return; the few who are fearless, because they are not blind; the few, who with the Lord Lucifer are worshippers of Life instead of harbingers of Death; the few, who follow the Light that Lucifer brings to shine in the darkness of ignorance where Fear is born and fostered.

For Lucifer is Light and Love, and where there is both Light and Love there is no blindness, and where there is no blindness there is no Fear.

So follow the Light of the Lord Lucifer! Walk proudly in His footsteps! And though men may sink deeper into the quagmire of abject terror, and tear one another to pieces in their desperation, yet stand aside from the slaughter! Let only those who worship the demon Fear take part! It is his price. But for those who seek Life in the face of Death, for those who seek Love in the face of Hatred, for those who seek beauty in the face of hideous and grotesque ugliness, theirs is the legacy of the Lord Lucifer. For theirs is the Light in the Darkness.

Be not blind! Know that the End must come: that the demon Fear has triumphed over man, and man shall destroy himself. But go not into the Darkness with him. For those who are not afraid there is Light, the Light of the Lord Lucifer.

Attend Lord Lucifer!

In the midst of the raging terrors of the End, you who have known Him, and by whatever name, you who have given your lives to His service, you who have followed His Light and preached His word, you who have believed in the basic dignity and goodness of man and have striven to uphold it, you shall stand in the shelter of His Love; His Light shall fall upon you and He shall not desert you.

And above the mighty roar of the cataclysms, as the doom of the world is upon you, you shall hear the sound of His voice proclaiming, not the end of an old era, but the advent of a new one. And the raging chaos of destruction shall pass away, and with it shall go the fearful ones.

But those who have stood firm and fearless in the Light of the Lord Lucifer, shall not pass away. They shall pass on with the Light that has conquered the Darkness of Doom, and the New Era shall have begun ●

Lars



Advocate for LUCIFER

Advocate for SATAN

Malachi

Fear is from the Pit. It is a demon from Hell that steals into the hearts of men and crouches there; crouches, takes hold like a cancer, and spreads to encompass the bodies, the minds and the souls of men.

Fear is like a fever, that seeks to envelope a man and drag him down into a state of abject uselessness. Fear blinds, so that men do not see even the fear itself, as it drives them steadily towards stagnation and death.

Fear constricts. It narrows the scope of vision; it takes the mind and squeezes it. It takes emotion, crams it into a tiny space and blocks the exit. It takes life and makes it living death. It takes love and makes it hatred.

Fear is an agony of ignorance, of frustration, of doubt, of wondering – not knowing but wondering, hoping but losing hope, waiting and wondering, always wondering.

Fear is the essence of death. Fear is the essence of loss. Fear is the essence of misery. Fear is the essence of ultimate destruction.

Fear is sent by Satan from the depths of Hell.

•

And Fear is the test of man's invulnerability. Fear is the trial of strength that will prove him for the Final Judgement.

And the only match for Fear is Defiance; the strength to stand upright in the face of all opposition, and scorn whatever threatens or seeks to intimidate. For the man who can fail defiant does not fail; the man who can lose defiant does not lose. Only the victim fails and truly fails; only the victim of Fear; the one who wilts and crumbles, flees in terror, hides his head, disintegrates, suppresses, lies; only he meets the final

hum
beca
WILL
meet it.
who stands
to face his fear,
to meet the inevitable thre
defies it, he conquers Fear.

And just as Fear is of Satan, and
from the Bottomless Void, so
the only match for Fear. Defi
of Satan.

He who defies Fear does no
Satan. He defies, with Satan
test that Satan brings for him
that defies Satan falls into the
but he that defies Fear in the
of Satan, triumphs.

•

And Satan rules now, for Fear
ter of the world. And soon
come the time of the Final End
judgements, and after the judge
the devastations. And Fear
increase.

And then, will you lie, a victim, c
before the striding monster from th
Will you succumb to Satan's test, an
in helpless terror from the inexorab
slaught? Or will you, with Satan Hi
arise amidst the cataclysms? Will you
the Sword of Defiance that Satan
to wield against the Enemy, Fear
Satan sends to prove your stre
Will you stand proud besid
Great Destroyer, and defy th
vastation of the Armage

Yours is the Victory.
is the triumph o
Final End.
yours the r
of the
Begi

and now... the way of the grey...

It starts young.
It starts when you're first conscious of your feelings.
It starts with 'don't'. 'You mustn't'. 'It's not nice'. 'We don't do that kind of thing'. 'No'. 'Not here, dear'. 'Really!' 'You should be ashamed of yourself'.
And on and on and on; always negative, always depressive, always 'No'.

So you break away. You go into secrecy and appear as you should; keeping action, words, thoughts, neatly behind doors, hidden away, to be savoured in full – but in private. 'WE don't think that sort of thing'. YOU must be different – some kind of leper. So you hide.

Fear; building up from inside. Fear of what you are. Fear of them; what they will think, what they will say, what they will do.
Deceit; a wall of lies between you and them.
Guilt; the disease inside you.
Justification; a wall of lies between you and yourself.
Blame; it's their fault that you are as you are.
Suppression; it's safer that way.
You have succumbed.

Be nice to Mrs. Jones although she irritates you. Say 'yes' when you mean 'no', 'no' when you mean 'yes'. Smile when inside you are scowling. Hide your fascination, show indifference. Hide your indifference, show fascination. Lie your way through adolescence.

Maturity; pretend you are no longer an adolescent.

Adulthood; pretend you are no longer a child.
And the affair? Is it progressing? Yes, quietly into the ground. Fear, lies, guilt, suppression. Old companions. And on it goes, fixed in the same groove, because it's safer that way. Image more polished, but boredom increasing, leading to apathetic resignation and a mask of gentility. Futility.

Are you alive? Are you dead? Seemingly both. No more strong feelings, no more stimulation. It's gone, you can't seem to find it. It's buried too deep, hidden even from you.
And in its place, a stagnant pattern of grey disinterest.
No, there's a flicker there deep down.
You COULD revive it.
You glance at the faces around you. Grey disinterest. Better not revive it.
Not yet. Maybe tomorrow...... ●

John Grey – Hypocrite

He looks askance upon the non-conformer. He discourages all activity that does not fit within the narrow pattern of convention. He condemns any who step outside the generally accepted 'norm' of moderation.

He hides, even from himself, his own intensity of feeling, and presents to the world a pale facade of rational virtue and self-righteousness. He is the faded hypocrite. He has wrapped himself in a cocoon of compromise and mediocrity, and demands, sometimes with a show of outraged indignation, that those around him do the same.

Whatever he may be behind the mask, he is outwardly restrained (even in his outraged indignation), and anyone who is not, is met with his – restrained but unmistakable – dislike.

He spreads a pall of inhibition round him. From fear he is himself inhibited, and by his attitude he silently condemns all who are frank and open or full of outwardly expressed intensity. He confronts them with a tight-lipped half-expressed hostility; tries to ridicule them, sometimes – craftily – by condescension. He has made himself appear insensitive and approves only of others who have done the same.

To all, without speaking, he says: 'The world and I are governed by reason, and reason will carry us through all adversity. All will be well, if we suppress our instincts, conceal our emotions, curb our feelings and maintain an inscrutable facade of grey passivity. Think, reason, logicise, rationalise. Do not, whatever else you may do, be honest.'

He is the hypocrite, the walking lie. He is the palely negative one, who attempts to drag everything around him down into his quagmire of pale negativity.

But do not condemn him. Pity him. Because he is pitiful.

He expresses his fear of life in every look of disapproval, every gesture of condescension, every attitude of rejection. For whatever refuses to conform to his pattern, threatens him. It threatens to expose his hypocrisy, to crack his shell of negativity, and reveal him to himself as he refuses to see himself; pitiful, pointless, GODless – and AFRAID.

Fear in the Churches

A NON CONFORMIST minister: "I cannot mention politics from the pulpit, SOMEBODY would be sure to be offended." A really Christ-like sentiment ●

A clergyman, who spends most of his time weaving, when asked why, replied; "It helps me to forget the woes and worries of the world and the terrible state mankind is in." The blind leading the blind ●

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." ●

REVELATION 3 XV – XVII

". . . our long odyssey towards liberty, democracy and freedom-for-all may be achieved in such a way that utopia remains forever closed, and we live in freedom and hell, debased of style, not individual from one another, void of courage, our fear rationalised away." ●

Norman Mailer

Nothing is more grey and lifeless than the man who is ruled by reason and dominated by his intellect; nothing more uncertain, nothing more impositive, nothing more equivocal, nothing more compromising.

And nothing is more dull and soulless than the man who is ruled by materialism, overwhelmed by objects; nothing more helpless, nothing more insecure, nothing more fearful, nothing more earthbound ●

Where do YOU belong?

Do you follow JEHOVAH; accepting your fear, but pressing onwards with faith and courage to rise above the sense of failure and dissatisfaction that surrounds you?

Or do you answer to LUCIFER; separating yourself from the ways of the world, using your love of life and beauty, together with an undying optimism, to make you fearless in the face of all that could threaten you?

Or is SATAN your master; calling upon you to defy your fear, to plunge in where you are most afraid and discover that after all you are invulnerable?

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Or do you feel trapped in the Way of the Grey; compelled by force of circumstance to hide your fear? Do you feel so inhibited by the world around you that you dare not even acknowledge your fear?

Think again. Each one of us has a choice. Which is more worthwhile; being yourself as you really are, or the preservation of a joyless image?

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Christ the Emissary is there to guide you.

There is no way out, but there IS a way through. There is no escape, but there IS fulfillment.

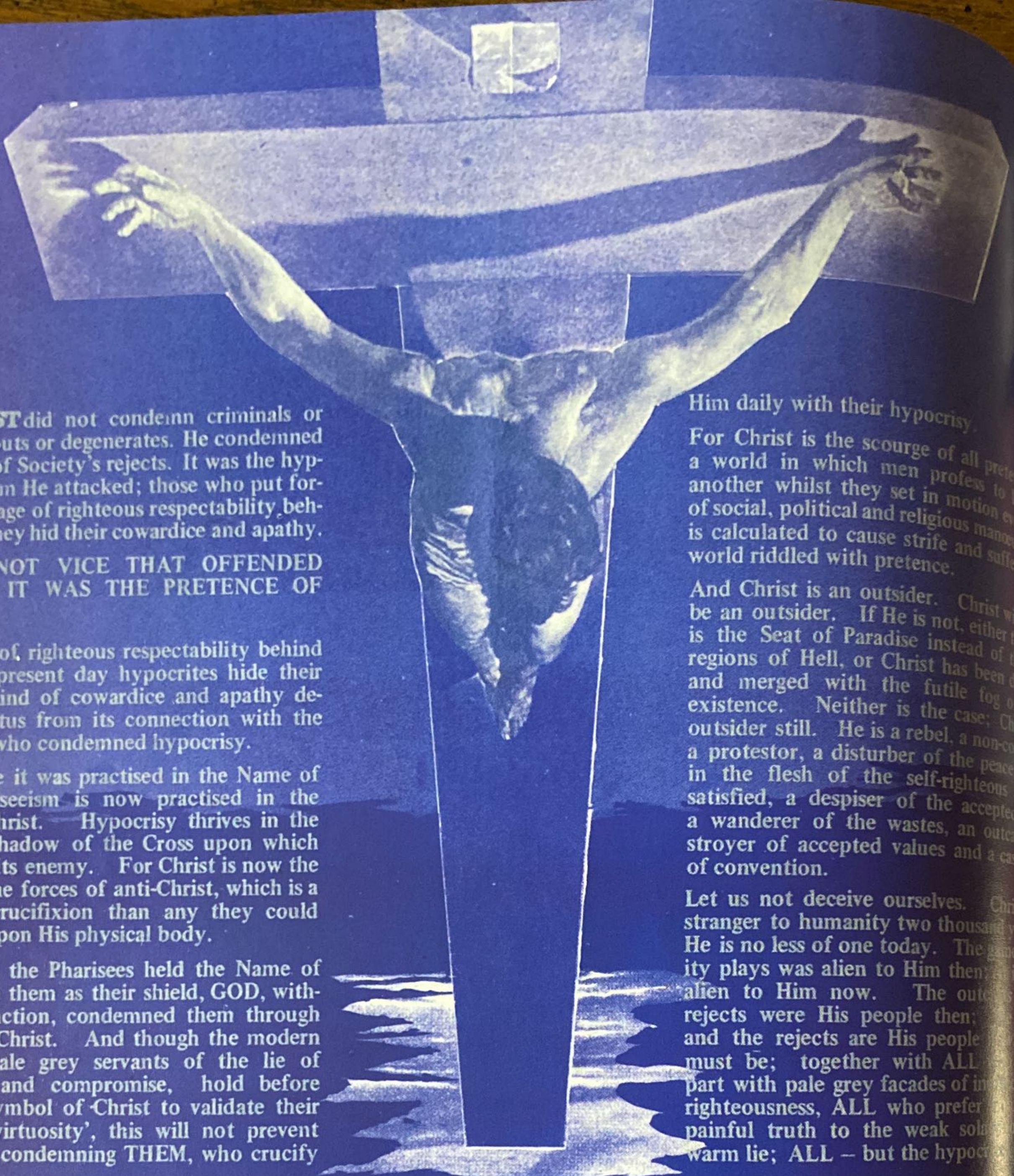
Knowing is the way. And knowing is not analysing or speculating or rationalising.

Knowing is feeling, experiencing, seeing clearly, understanding, absorbing, expressing and going through.

Knowing is living what you know; being what you are; thinking and feeling what you are afraid of allowing yourself to think and feel; saying and doing what you are afraid to say and do, but what you know must be said and done.

Then you can begin to know yourself; who and what you are, your inclinations and your revulsions, your capabilities and your limitations, your strength and your weakness, your responsibilities, and your effects on others. And you can begin to know the consequences of being what you are, so that you can cease to be afraid of them.

And Christ, the Emissary, is there to guide you. He IS the way through. He is freedom from conflict and release from Fear ●



CHRIST did not condemn criminals or drop-outs or degenerates. He condemned none of Society's rejects. It was the hypocrites whom He attacked; those who put forward an image of righteous respectability behind which they hid their cowardice and apathy.

IT WAS NOT VICE THAT OFFENDED CHRIST; IT WAS THE PRETENCE OF VIRTUE.

The image of righteous respectability behind which our present day hypocrites hide their particular kind of cowardice and apathy derives its status from its connection with the very Being who condemned hypocrisy.

Just as once it was practised in the Name of GOD, Phariseeism is now practised in the Name of Christ. Hypocrisy thrives in the protective shadow of the Cross upon which it crucified its enemy. For Christ is now the banner of the forces of anti-Christ, which is a far worse crucifixion than any they could perpetrate upon His physical body.

But though the Pharisees held the Name of GOD before them as their shield, GOD, without compunction, condemned them through the lips of Christ. And though the modern Pharisees, pale grey servants of the lie of mediocrity and compromise, hold before them the symbol of Christ to validate their facade of 'virtuosity', this will not prevent Christ from condemning THEM, who crucify Him daily with their hypocrisy.

For Christ is the scourge of all prete[illegible] a world in which men profess to lo[illegible] another whilst they set in motion ever[illegible] of social, political and religious manoeuv[illegible] is calculated to cause strife and sufferi[illegible] world riddled with pretence.

And Christ is an outsider. Christ wil[illegible] be an outsider. If He is not, either the[illegible] is the Seat of Paradise instead of the regions of Hell, or Christ has been de[illegible] and merged with the futile fog of [illegible] existence. Neither is the case; Chris[illegible] outsider still. He is a rebel, a non-conf[illegible] a protestor, a disturber of the peace, a [illegible] in the flesh of the self-righteous and satisfied, a despiser of the accepted [illegible] a wanderer of the wastes, an outcast, [illegible] stroyer of accepted values and a caster [illegible] of convention.

Let us not deceive ourselves. Christ [illegible] stranger to humanity two thousand years [illegible] He is no less of one today. The game [illegible] ity plays was alien to Him then; [illegible] is [illegible] alien to Him now. The out[illegible]s and rejects were His people then; [illegible] and the rejects are His people [illegible] must be; together with ALL [illegible] have part with pale grey facades of in[illegible]ctual righteousness, ALL who prefer [illegible] painful truth to the weak sola[illegible] of [illegible] warm lie; ALL – but the hypoc[illegible]

"It has all but been forgotten that Christianity began as a revolutionary religion whose followers embraced an entirely different set of values from those held by other members of society. Those original values are still in conflict with the values of contemporary society; yet religion today has become as conservative a force as the force the original Christians were in conflict with."

Berton, former member of Anglican Church in Canada.

"AND THE KINGS OF THE EARTH, AND THE GREAT MEN, AND THE RICH MEN, AND THE CHIEFCAPTAINS, AND THE MIGHTY MEN, AND EVERY BONDMAN, AND EVERY FREE MAN, HID THEMSELVES IN THE DENS AND IN THE ROCKS OF THE MOUNTAINS; AND SAID TO THE MOUNTAINS AND ROCKS, FALL ON US, AND HIDE US FROM THE FACE OF HIM THAT SITTETH ON THE THRONE, AND FROM

THE WRATH OF THE LAMB

FOR THE GREAT DAY OF HIS WRATH IS COME; AND WHO SHALL BE ABLE TO STAND?"

Revelation VI: 15–17

"Love alone is capable o[illegible] human beings in such a way [illegible] and fulfill them, for it alo[illegible] and joins them by what is de[illegible] selves."

Teilha[illegible] du C[illegible]

"Resist not evil. Fight not the for[illegible] destruction. Allow them, and by the [illegible] of the Universe they must ultimately [illegible] troy themselves, for GOD shall turn [illegible] destruction back upon them."

AND NOW THE JUDGE[illegible]

Satan rules both the Soul and the Body.

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Jehovah and Lucifer rule the two sides of the mental conflict, which is active in every human being, and which is called the Mind.

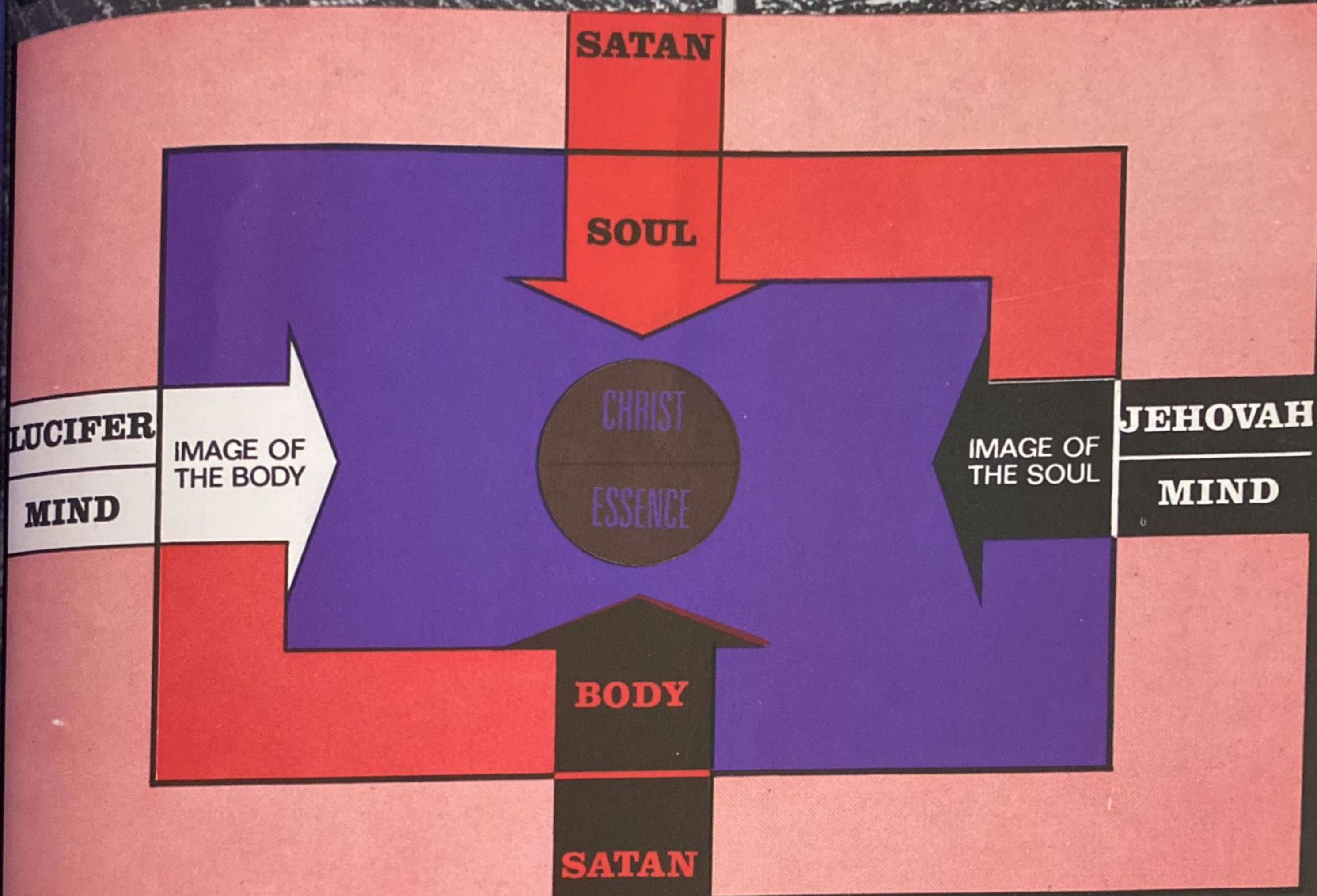
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Christ rules the Essence, which is the core of the Being.

•

In the human state, the Being is divided within itself. The Soul is separated from the Body by the Mind, which is itself divided into two conflicting halves; one an Image of the Soul, the other an Image of the Body. The resulting state of almost constant tension is the human predicament.

Through the Spirit of Christ within the Being, the conflict of the Mind can be resolved. The Spirit of Jehovah and the Spirit of Lucifer can be brought together in harmony and reconciliation. Then Soul and Body can be reunited by the Spirit of the Unity of Christ and Satan, within the Essence ●



THE CONCEPT OF GOD IS THE CONCEPT OF TOTALITY, the concept of the essence of all existence, the source of all power, the origin of all truth and the root of all knowledge. GOD is the sum total of all things and GOD is infinite.

GOD cannot be defined or described. To describe GOD is to define GOD, and to define GOD is to reduce GOD to a finite limited existence.

But though we may not describe GOD because GOD is infinite, yet we may describe the parts of GOD. And the parts of GOD are the parts of all existence. And all existence is ruled by the Three Great Gods of the Universe, the Lord Jehovah, the Lord Lucifer, and the Lord Satan.

And the Three Great Gods of the Universe are distinct and separate. They are powerful and they transcend humanity. But they are not limitless. They are definable.

And while the Three Great Gods are divided then the concept of GOD is no more than a concept. Like a shattered mirror it lies in pieces and the pieces are scattered throughout the universe.

But if Jehovah, Lucifer and Satan are brought together, united in a common understanding, a common knowledge, a common [illegible] of awareness and unconflicted intention, then the concept of GOD becomes a reality. The parts are come together to complement each other and make a whole, and the whole is Totality.

So GOD is the reuniting of the Gods.

GOD was, GOD is now and GOD shall be. For GOD is all. But when all is scattered through space and time, dispersed in fragmentary chaos and disorder through a vast and infinite territory of imaginary dimensions, then GOD is no more than an idea, a potential at the root of the splintered confusion of disunited parts. Buried within this nightmare of disarray we can only know of GOD within ourselves and thereby see His presence in the shattered pieces of the image which surround us.

But when all is brought together, when space and time no longer channel all existence into a chaos of tiny pieces divorced by the dimensions from each other, but instead feed back the splinters, concentrate them outside the separating limits of dimensional existence, so that all may become one, having one nature, one substance, one being, one orientation, one power, one truth, one knowledge, one awareness, and having no location either in space or time but transcending altogether the very concept of dimension, then we can say, not, 'GOD was, GOD is now and GOD shall be,' but simply, 'GOD IS.' ●

UNIVERSAL REAL ESTATE

The property is roughly spherical. 8,000 miles frontage on all sides. Scheduled for demolition shortly. - Present tenants liable to do the job themselves prematurely.

DEATH OF A WORLD

THE KILLERS · THE KILLERS ·

POPULATION

Starvation: 3½ million children die of starvation every year – 10,000 every day. 450 million live daily on the edge of starvation.

Urban population: Estimated increase in 80 years from 1920 – 2000: 20 times.

TOTAL POPULATION: Estimated increase in 100 years from 1900 – 2000: 1.6 billion to 7 billion (approximately four times).

Birth control: Brazil, the most populous country in Latin America, which has the highest regional birth-rate, has declared that it will "resist any pressure whatever against its population growth".

WORLD POPULATION IS INCREASING by 187,000 daily. A daily increase of 330,000 acres of food producing land is required to meet this explosion. Due to soil erosion, the world is in fact LOSING 500,000 acres per day.

DEFORESTATION: Annual world consumption of timber; 2⅗ billion cubic metres. Annual growth of timber; 1½ billion cubic metres.

Nigeria: More than ½ million acres of forest destroyed every year.

Deforestation: Land cleared by farmers for temporary crops. In Africa, over 100 million hectares of tropical forest have already disappeared in this way. In Asia 8 million hectares and in Latin America 5 - 10 million hectares of forest are similarly destroyed every year.

SOIL EROSION

Main causes of soil erosion: [illegible] ticides, chemical fertilisers, [illegible] tation.

Basic cause: short-sighted [illegible] cialism. Quick profits.

" ' ' EVERY YEAR, through man's exploi[illegible] and abuse of the earth, an area of food produ[illegible] land 1⅕ times the size of the British [illegible] irrevocably lost.

U.S.A.: Over half the available farm land is either dead or dying from erosion.
U.S.A.: Since 1900 over 100 million acres of farmland have been irrevocably destroyed by erosion.
South Africa: 25% of the soil has already been destroyed by erosion.
Algeria: 17 million acres of hitherto fertile soil is on the brink of becoming a desert.
Argentina: 25% of farmland already destroyed by 1957. Considerable increase of erosion since.
Africa: The Sahara desert advances south at an annual rate of between 1.5 and 10 kilometres on a 6,000 kilometre front, due to overburdening of the land for quick profits.
U.S.A.: Because of deforestation, every year 5 billion tons of fertile soil are either blown away by the wind or washed away by floods.

THE LOSS: In the 20 years between 1914 and 1934, more food producing soil was lost in the world by erosion alone, than in the whole of the previous historical period. Since 1934 the loss has continued at an INCREASING rate.

Industrial districts: 3/1000th of an ounce of soot is inhaled with every breath. Daily average per person: FIVE POUNDS.

Due to air pollution, lung cancer is twice as common in urban areas as it is in rural areas. 1920 world population, 10% urban, 90% rural. Estimate for 1980, 60% urban, 40% rural.

AIR POLLUTION

BRITAIN: 24 million tons of [illegible] sonous waste is poured into [illegible] atmosphere each year.

A major source of air pollution: automobile fumes. A major cause of lung cancer: automobile fumes. By 1980 the number of automobiles in Britain will be three times what it is today.

Britain: Air pollution is a major cause of bronchitis. Bronchitis caused the loss of 25 million working days in 1956. The figure for 1968 was 35 million working days.

U.S.A.: Due to air pollution life expectancy beyond 35 in urban areas has declined considerably in the last decade.

Another major source of air pollution: Industrial waste. In Britain the volume of industrial activity has risen 35% in the last decade. All over the world, nations are industrialising as rapidly and as extensively as they can.

The Carbon Dioxide content of our atmosphere, having remained approximately the same for thousands of years, has already increased by 10 to 15% since 1900.

WATER POLLUTION

Increasing quantities [illegible] INDUSTRIAL WASTE, [illegible] taining dangerous chem[illegible] are daily discharged [illegible] rivers and lakes, which [illegible] become chemical laboratories where the wastes interact and produce new poisons, whose type and effects are unknown.

Virtually every stream, river and lake in an urban or industrial area is heavily polluted.

Polluted water poisons crops, cattle and vegetation, kills fish, birds and essential organisms, and infects the human drinking supply.

Britain: ¾ of all industrial and human waste is discharged into inland waterways.

Industrial waste: A small cheese factory produces as much refuse as a town of 15,000 inhabitants. A large paint factory produces as much refuse as a city of three million inhabitants.

U.S.A.: Water pollution control costing over 200 billion dollars has failed to control water pollution.

Britain: The sea is polluted round Britain's coasts to a distance of 70 miles out.

FOOD POISONING

Man is the only living creature [illegible] destroys his food before he ea[illegible] He destroys its natural good[illegible] and poisons it with radiation [illegible] nuclear explosions and power plants, with chemical fertilisers, with pesticides, with polluted water, and with artificial preservatives and colouring matter.

Benzoic acid in large quantities is a deadly poison. It occurs in almost all 'civilised' food. For example, West Germany annually consumes 75,000 kilogrammes in margarine alone.

Salicylic acid is used all over the world as a food preservative. It destroys Vitamin C, causes bleeding of the kidneys and the female sex organs, and worsens all diseases of the lung.

Every day, every person in civilised countries eats 2.6 grams of chemicals, including prussic acid, lead and arsenic. During the course of a normal human life this adds up to one hundredweight of poison.

DISEASE

U.S.A.: 7 out of every 10 Americans over the age of 45 have at least one chronic condition.

Britain: In 1956 the nu[illegible] of working days lost du[illegible] sickness was 262 million. [illegible] 1967 this had risen to 301 [illegible] lion working days, at a co[illegible] the country of at least £[illegible] million.

Heart disease: 25 million Americans have some stage of coronary disease. In 1930, 700,000 died from heart diseases. By 1965, the annual rate had risen to at least 1 million.
Heart disease: One in three deaths in Britain are due to heart disease. Forty years ago it was one in eight.
Heart failure: 1952 greatest incidence at the age of 58. 1962 greatest incidence at the age of 50.

Cancer: In Britain in 1906, 200 people died of lung cancer. In 1967, 27,000 died of lung cancer.
Cancer: In Britain in 1923 all forms of cancer killed 47,000 people. In 1968, cancer killed 120,000 people.
Cancer: U.S.A.; cancer killed more than 300,000 Americans in 1968. The cancer death rate per 100,000 of the population rises every year, and has increased 60% since 1930.
Cancer: U.S.A.; 2 billion dollars spent on cancer research during the last 30 years. 40% rise in cancer death rate during that time.

Venereal Diseases: U.S.A.: 1.7 million new cases in 1968. "Gonorrhea is now out of control", says U.S. Government report. Every day 1500 U.S. teenagers and young adults are infected with venereal diseases.
Britain: Gonorrhea doubled in the last decade.
Britain: Syphilis trebled in the 7 years to 1965.
Venereal Disease: Doctors say that within a few years penicillin will cease to be an effective cure.
Venereal Disease: Of 106 nations reporting to the World Health Organisation, 76 acknowledge rising rates of incidence.
"Venereal disease is out of control in North America and the entire Western world." (Canadian Press 1968)

ALCOHOLISM AND DRUGS

Alcoholism: In the U.S. [illegible] only heart disease and ca[illegible] cause more deaths [illegible] alcoholism.

Alcoholism:
France: 2 million alcoholics.
Britain: 500,000 alcoholics.
Canada: 300,000 alcoholics.
U.S.A.: 6 million alcoholics, 3 million others classified as pre-alcoholics. 250,000 new alcoholics every year.
U.S.A.: Industry loses more than 2 billion dollars a year due to alcoholism.

Britain: In 1966, 12½ million National Health Service prescriptions were given for Tranquillisers. 1968, 16 million.
Britain: In 1966, 3.9 million National Health Service prescriptions were given for anti-depressants. 1968, 5.3 million.
Britain: Registered drug addicts: 1961 - 1966, numbers increased 3 times. Registered heroin addicts: 1961 - 1966, numbers increased 7 times. 60% increase of registered drug addicts, 1967 - 1968.

U.S.A.: 100,000 New Yorkers are addicted to some form of drug. They are estimated to steal 10 million dollars worth of goods to pay for their drugs EVERY DAY.
U.S.A.: 10 million take pep pills; 20 million take sleeping pills, 3 million take tranquillisers. Rates of increase are up 3 times in the last decade.
U.S.A.: In 1930, 2 million Americans were using drugs – 1 out of every 60 in the population. By 1965, 20 million Americans were using drugs – 1 out of every 10 in the population. The rate of increase is still accelerating.
U.S.A.: 60,000 known heroin addicts. In New York, 200,000 people now organise their lives around the use of drugs, an increase of over 100% in 3 years.

CRIME

Britain: January to May 1969: crime increase of 24% over same period 1968. Murder up 127% in last year. Manslaughter up 50% in last 5 years. London: Offences involving firearms increased by 55% in one year from 1966 to 1967. They now treble the figure for 1964.

U.S.A.: 1960 - 1967: crime [illegible] 9 times population increase[illegible] 1960 - 1969: crime increase [illegible] 1 out of every 50 people [illegible] robbed [illegible] or murdered every year. Every 2 minutes somebod[illegible] Every 2½ minutes somebody is [illegible] Every 17 minutes somebody is [illegible] Every 39 minutes somebody is mur[illegible] 33 million people are too afraid to [illegible] the streets at night.

New Zealand: Armed assault (firearms) increased by 77% from 1964 to 1968.

U.S.A.: Crimes of violence increased 21% in one year from 1967 to 1968.

U.S.A.: Shoplifting; the value of goods stolen in 1960 by this method alone was 4½ billion dollars. By 1968 it had increased to 6¾ billion dollars.

U.S.A.: Washington, the capital city; violent crime rate doubled in TWO MONTHS of 1969.

AMERICA IS THE COUNTRY OF THE FUTURE.

WAR AND WEAPONS

Nuclear missiles: The U.S.S.R. has [illegible] nuclear missiles, 700 of which are targeted [illegible] cities and strategic installations in Western Europe.

Nuclear missiles: The U.S. armed for[illegible] alone have nuclear missiles carrying explo[illegible] power equal to a total of half a ton of [illegible] for every human being in the world.

Bombs from space: The U.S.S.R. has a satellite system capable of delivering nuclear bombs to any part of the world from an orbited position. There is no known defence against this form of attack.

Stock-piling: By mid-1970, excluding America, Russia, Britain, France, and China, an estimated total of eighteen countries will between them be in a position to produce over 2,000 nuclear bombs per year.

Radio-activity: The average radio-activity of milk in West Germany trebled between 1955 and 1963. America is ten times as much affected by radiation as Europe.

Radio-activity: Nuclear explosions hurl billions of tons of radioactive dust into the stratosphere. These minute particles of dust circle the earth for years before they return, still 100% effective, and poison the soil, the crops, the water and all living things. Only a fraction of what has already been sent up has so far returned, but it's still coming, and eventually all of it will return.

Germwarfare: "A bolt of lightning or even a sniper's bullet", could release enough lethal nerve gas from storage tanks in the U.S. alone to kill all of humanity a thousand times over.

Germwarfare weapons are so cheap and so easy to make that any small nation could develop and deliver them with very little strain on its budget.

Germwarfare: The "V" agent, developed and stocked by both Britain and the U.S., is so lethal that it kills a man if it so much as touches his skin.

Germwarfare: Botullinus, a standard part of biological warfare stockpiles, can wipe out all human life in a given area in only 6 hours.

LUNACIES

U.S.A.: 29% of all murder victims are killed by members of their own family. 15% of these victims are children killed by their own parents.

Uruguay: celebrating a bumper wheat harvest of 500,000 tons in 1966, had storage space for only 60,000 [illegible]

September 1965, President Johnson says "We must economise on personnel costs in Government."
By November 1965, Federal employment had jumped 31,000.
December 1965, President Johnson decrees cut-back of Federal jobs of 25,000 by July 1966.
By July 1966, Federal jobs had increased [illegible]

40% of b[illegible] in U.S.A. are [illegible] 15 and 18. [illegible] two of the[illegible] ends in divo[illegible] years.

U.S.A.: 42.5 million people – more than one fifth of the population – own firearms. An American General states: "The private citizens of Chicago probably have more guns than the entire active strength of the U.S. Army."

The U.S. Government annually spends 50 million dollars to subsidise the tobacco industry, and 7 million dollars to discourage smoking.

2 out of every 3 U.S. families are in debt. Average family of four owes 11,000 dollars in personal debt.

3 out of every 4 teachers in East St. Louis, Missouri, carry guns to class.

Polywater: American scientist describes this substance as "The most dangerous material on earth". British scientist: "Polywater is not dangerous." WHO KNOWS?

"THE DEVIL'S DICTIONARY"
OCCIDENT, [illegible]

Ambrose Bierce

A U.S. Police spokesman, when asked on television if he doesn't think that the latest proposals for anti-riot weaponry are rather like '1984', replies: "Oh no! We've got most of it now."

"Humanity seems unable to save itself."
Pope Paul, Autumn 1967

Christ said: Love thine enemy.
Christ's Enemy was Satan and Satan's Enemy was Christ.
Through Love, enmity is destroyed.
Through Love, saint and sinner destroy the enmity between them.
Through Love, Christ and Satan have destroyed Their enmity and come together for the End; Christ to Judge and Satan to execute the Judgement.

Salvation is the resolution of conflict.
The Ultimate Salvation is the Salvation of GOD.
The Ultimate Conflict is God and Anti God.
God and Anti God are two halves of a divided Totality.
And They ultimately must be reconciled.
God and AntiGod are embodied in Christ and Satan.
So Christ and Satan must be reconciled.
The Lamb and the Goat must come together
Pure Love descended from the pinnacle of Heaven, united with pure Hatred raised from the depths of Hell.



From ALBAN

Fear is the catalyst of action. It is the energiser; the weapon built into the game in the beginning, enabling a being to create an effect upon himself, to spur himself on to new heights and to brush aside the bitterness of failure.

Fear was born in Satan, God of Ultimate Destruction, whose being now permeates the Universe. Its effectiveness springs from the knowledge of damnation that every being carries at its core, implanted there at the Beginning of Time as the marker and signal of the approaching End.

Fear is the warning light, the vibration of terror that can drive a being up and away from the Pit of Corruption, back to grapple with himself on the road to his Salvation.

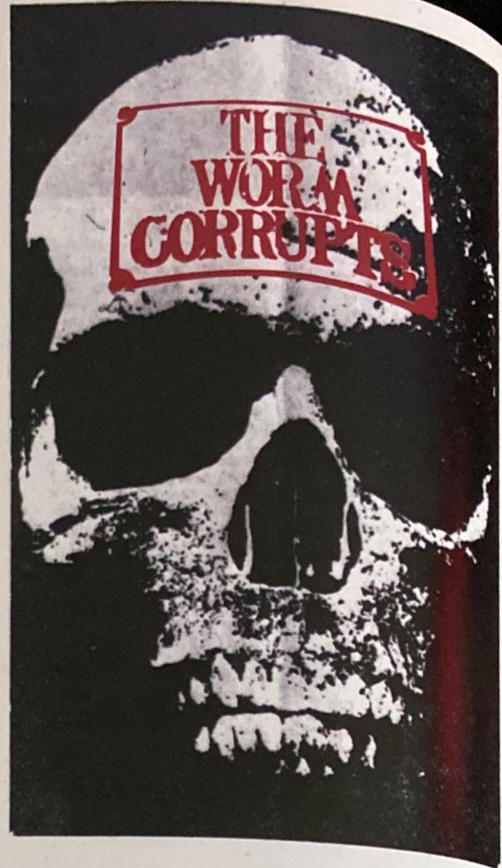
Courage is not the absence of Fear, but the recognition of guilt and of the fear that springs from guilt, so that shame may turn the being to look once again in the direction of his fulfillment.

• • •

Fear is double-edged, and as with all things there is choice for mankind in its use. Humanity can either use Fear, and the vibrations of Satan, to recognise its guilt, to look for its wrongness, and to search once again for the path. Or it can use Fear to hide its head, to retreat within itself, to play the ostrich of occlusion, and so increase its isolation and estrangement from Truth. This way lies the Pit and the waiting arms of Satan; Satan who paralyses with Fear, blinds with Fear, attracts with Fear, traps with Fear, and annihilates with Fear.

SATAN IS FEAR●

> It is not fear itself that destroys us; it is we who can destroy ourselves through fear. We are afraid. Either we can sink down beneath the burden and succumb, or we can rise up with courage, face the object of our fear, discover our invulnerability, and survive.



The worm corrupts.

Man's soul is eaten away, as the relentless parasi[te] crippling Fear makes slow inexorable inroads throug[h] outer layers of his mind.

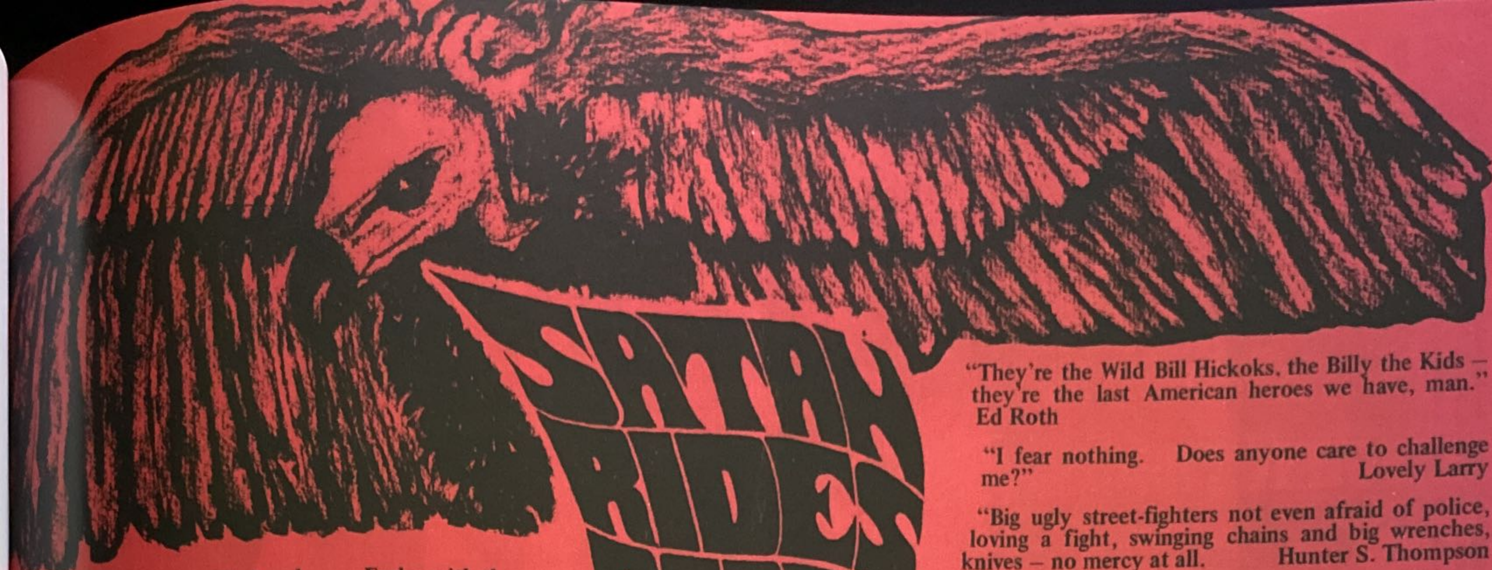
His body trembles and his pulse resounds. A cra[v]... sickness drains him of all strength.

Fear is upon him, within him and around him. It se[ems] to come from without and yet from within. It is th[e] about him, and yet it radiates from the innermost de[pths] of his being.
He cannot speak, as Fear relentlessly destroys him. cannot lift his limbs, for he has no strength. He ca[nnot] turn his head. He cannot move his eyes.

He is transfixed.
His mouth hangs open, but no sound emerges. scarcely breathes.
He is aware of nothing.
His body is corroded by the cancer which no doctor cure.
Fear rules. Fear controls. Fear dominates. Fe[ar] everywhere.
Man is alone, except for the presence of Fear.

Fear is the essence of his stagnation.
Fear killed his soul.
Fear was the cause of his death of spirit.
Fear stands behind him, on his right hand and on hi[s] hand.
Fear is his constant companion.
Fear is in his dead eyes; in the dampness of his b...
Fear is a clamp fastened to his tongue, a vice fasten[ed] his brain.
He does not move, but sometimes he is moved – by F[ear]
He begins to resemble Fear. Man and Fear begin to ... into one being. Man is becoming Fear.
The parasite has conquered.

Yet man does not kn...



SATAN RIDES AGAIN WITH THE HELL'S ANGELS

"California, Labour Day Weekend . . . Early, with the ocean fog still in the streets, outlaw motorcyclists wearing chains, shades and greasy levis roll out from damp garages, all-night diners, and castoff one-night pads . . . Little Jesus, The Gimp, Blind Bob, Terry the Tramp, Frenchy, Mouldy Marvin, Mother Miles, Dirty Ed, Charley the Child Molester, Crazy Cross, Puff, Magoo and at least a hundred more . . . The Menace is loose again, The Hell's Angels, running fast and loud on the early morning freeway . . . long hair in the wind, beards and bandanas flapping, earrings, armpits, chain whips, swastikas, and stripped-down Harleys flashing chrome, jamming crazy through traffic at 90 miles an hour like a burst of dirty thunder . . ."
Hunter S. Thompson

"We must have brotherhood. I like to think and theorize on the Hell's Angels. I feel it is going to play a very important part in the lives of mankind." Freewheelin' Frank

"WE ARE THE HELL'S ANGELS!
THE RIDERS OF THE NIGHT
WE'RE ORNERY SONS OF BITCHES
WE'D RATHER SCREW AND FIGHT
HAAAAAYYYY!!!"

Angel Battle Song

"We must strike out against those who attack us! / All men wish to put an end to us! And can not! / When we stick together we are an army! / When we stick together we are an ARMY! . . . No one can stop us!"
Angel Chant

"These punks with their cycles and their Nazi trappings have it in for the world – and for everyone in it. They're a menace, a damned serious menace that's growing bigger every year."
Florida Police Official

"All-out war on the Hell's Angels . . . Statewide investigation . . ."
State Attorney General Lynch

"We must stick together. We must become as one! We are the Gods!"
Bass Lake Run

"Filthy Huns breeding like rats in California and spreading east. Listen for the roar of the Harleys. You will hear it in the distance like thunder. And then, wafting in on the breeze, will come the scent of dried blood, semen and human grease . . . The noise will grow louder and then they will appear, on the west horizon, eyes bugged and bloodshot, foam on the lips, chewing some rooty essence smuggled in from a foreign jungle . . . They will ravish your women, loot your liquor stores and humiliate your mayor on a bench on the village square . . ."
Hunter S. Thompson

"WHO'S REALLY INSANE, ME OR YOU?"
Jailed Angel

"They're the Wild Bill Hickoks, the Billy the Kids – they're the last American heroes we have, man."
Ed Roth

"I fear nothing. Does anyone care to challenge me?"
Lovely Larry

"Big ugly street-fighters not even afraid of police, loving a fight, swinging chains and big wrenches, knives – no mercy at all.
Hunter S. Thompson

"I believe there's a Heaven now because the Bible states that the world will be destroyed by fire in the final phase. I only hope!"
Freewheelin' Frank

"The best thing about the Angels is that we don't lie to each other. Of course, that don't go for outsiders because we have to fight fire with fire. Hell, most people you meet won't tell you the truth about ANYTHING."
A Hell's Angel

"The earth is Hell and on it there are Hell's Angels."
Freewheelin' Frank

"The horror! The horror! . . . Exterminate all the brutes!"
Hunter S. Thompson

"ON (8/13/66) I SAW SEVEN FLAMING STARS – MAY THE ANGEL OF DEATH PASS HIS HAND ON ANYONE WHO DOES NOT REVENGE DEATH . . ."
–HELL'S ANGELS M.C. A.F.F.L.

"Tell me this is not the way it is going to end up in the end END . . . Destruction is on the menu for everyone."
Freewheelin' Frank

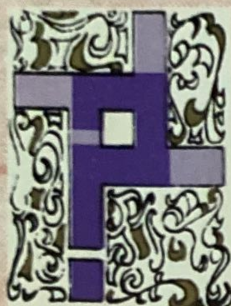
"Our Father, who wert in Heaven . . ."

Satanist Prayer



AND . . . THEY'RE SPREADING ACROSS THE WORLD

from Mica



We have had an enormous number of queries about our symbol. What is it? What does it mean? Where does it come from?

Several people have their own ideas. For instance some of the occult ones explain to us that it's intensely mystical – "as old as time itself" is a recurrent phrase – and could represent anything from the four elements of energy in the Universe expanding from a central totality, to a long lost symbol of the space people.



Others swear they have seen it on the domes of Arab mosques, or on the patterning of Persian carpets (magic, no doubt).



Yet others rattle at our doors with horrific visions of swastikas – and doubtless flee terror stricken with the thunder of our jack-moccasins ringing in their ears.



One person wrote to us as follows. "....Your sign is still supposed to be a hyper-xiological swastika, although one mind asserted it to be your view of this square old world, suspended on four spokes, ready to plunge into a bottomless circular pit. This leads to the opposite suggestion – viz. it is the spider in symbolic form, which appeared on the back of Process Thro climbing out of the pit to get us"



Then there's the gentleman who crosses him-self whenever he sees a Process symbol. An yet another thinks that it IS a cross



We are even told that the is someone who scrawls on walls in Munich in ord to frighten the locals.

In short, we've had them all. Sex symbols, road signs; voodoo, magic and mysticism; and the secrets of the cracked atom. We've had investigations from egyptologists, explanatio from numerologists, confusions from his-torians, complications from orientalists – eve some quiet advice from the Foreign Office....





Which all rather suprises us; because whic ever way WE look at it, we see it simpl as the P of Process, the same from al four points of the compass•

Q *Do you really have orgies?*

A.K. London, England

A No.

Q *How do you feel about Scientology?*

P.R. Hampshire, England

A Fine.

Q *Do you as an organisation have anything in common with the Theosophists?*

M.L. Edinburgh, Scotland

A We don't know.

Q *Sir, I read the sex issue of your magazine, and I didn't get out of it what the Sunday Mirror got out of it. Is there something wrong with me?*

S.P. London, England

A If there is, then there's something wrong with us too – and a lot of other people.

Process Four (the Sex issue) has been circulating for almost two years, and to the best of our knowledge no one else has managed to get out of it what the Sunday Mirror got out of it.

Q *. . . . I now consider myself converted to The Process. However, I have one difficulty. What does this make me? A Processist, a Processite, a Processter? I could go on but it would be easier if you told me.*

With love and respect
F.Y. Dublin, Ireland

A It makes you a Processean, which makes us collectively Processeans. (To be distinguished from Processcenes; an activity which takes place on selected evenings at select Process Chapters).

Q *I've been to your Cavern several times and heard your people saying "As it is" to one another. What does it mean?*

J.D. London, England

A It's part of the Exchange of Acceptance, which is used by Processeans as a form of greeting or farewell.

Amongst ourselves we generally avoid using terms such as "Hello", "Goodbye", "Good morning", "How are you?", etc., which are seldom more than meaningless gestures of artificial good will. Instead we use the Exchange of Acceptance.

One initiates the Exchange with the words: 'As it is'. The other responds with the words: 'So be it'.

Acceptance is seeing and knowing things clearly as they are, and allowing them to be so; needing neither to pretend to ourselves nor to protest to anyone else, that they are other than they are.

A desire or intention to change things is not a failure to accept them. Acceptance is in the present; it does not mean necessarily allowing things to REMAIN as they are. The Exchange is not: "As it is, so SHALL it be."

However, if in spite of our efforts to change it, something does not change, and we then have a need to pretend or protest that it has changed, or that it should have changed, THAT is a failure to accept.

When there is no COMPULSION that things should be a certain way, no demand and therefore no fear that they may not be, then there is freedom to change things or not to change them at will, and at the same time to have a total acceptance of the results of any efforts we make to change them, whether positive or negative.

Our desire to change things is as much a part of 'what is' as the things themselves. 'What is' is not a status quo, it is an instant in a mobile pattern, one frame of a motion picture; still and finite, and yet a part of movement. Change of 'what is' is an integral part of 'what is'. The lie is not; to see in the future what is not in the present. The lie is; to see in the present what is not in the present, to see it either as a fact, or as a vain regret, or as a futile fantasy.

Today we accept what is today. If we put our attention on what we wish yesterday had been, so that today would have been different, that is a failure to accept. If we put our attention on wishing it were tomorrow, because tomorrow will be different, that is a failure to accept.

But if we accept that we HAVE created yesterday, that we ARE creating today, and that we SHALL create tomorrow, and that at any moment, whatever we do or feel inclined to do, whatever action we take, whatever emotion we feel, is part of what is, not what has been, not necessarily what shall be, but what is; then we may freely say:

"As it is; so be it" ●

THE ADVERSARY

Literally Satan means the Adversary. And the scriptures tell us time and again that at the End the Adversary shall be destroyed and the forces of evil shall be conquered.

And so it shall be, precisely as it has been prophesied. But Satan the God, the Great Lord Satan, has ceased to BE the Adversary. He is raised up and reunited with His counterpart and one time enemy, Christ, so that They might begin to become One again.

We know Him and have always known Him by the Name of Satan, and Satan He will remain. But the Adversary now is something else. The Adversary now is all the negativity in every human being; all the lies and distortions; the conflict, the hatred, the tension, the blame, the hostility, the pain, the ignorance, the blindness, the self-deception, the isolation, the uncertainty, the misery, the antagonism, the failure, the futility, the apathy, and above all, the fear; all those elements within each one of us that drive us downwards and away from our fulfillment. These are the forces of evil.

And that is Satan now; the Satan that shall be destroyed, consumed in the Lake of Fire; not the God Satan, who brought evil into the world, first as a test for man then as a punishment on man for his failure to withstand the test. His job is done, His work is finished and He is freed from the burden of it.

But the evil itself remains. The Adversary is still with us, embodied in the structure of humanity. And THAT is the Satan which shall be destroyed; the Satan within every human being. And it shall be destroyed by the destruction of humanity.

• •

Humanity is not human beings. Human beings are not humanity. Humanity is that vast unwieldy structure of lies and distorted values in which human beings are trapped. Moral codes, material standards, political principles, economic demands and programmes, social conventions, national barriers, racial prejudice and class distinction; these are the components of humanity.

And these are the source of evil. They are known as 'civilisation'. But if we examine them and their effects, we see that they breed within the minds of those who are subject to them, conflict, hatred, tension, blame, hostility, pain, suppression, ignorance, blindness, self-deception, isolation, uncertainty, misery, antagonism, failure, futility, apathy, and above all, fear; in a word, evil; in another word, the Adversary.

Ultimately no human being is an enemy of GOD. If he represents himself as an enemy of GOD then we must treat him as such. But ultimately the enemies of GOD are: one, the structure of a way of life which surrounds and directs the human being, i.e. humanity, and two, the seed of rejection and negativity within the human being, which first drove him to help create that structure and now drives him to preserve it, and which at the same time feeds upon that structure.

But human beings themselves are not enemies of GOD. They are not the Adversary. They may side with the structure and identify themselves with the evil within them, and thus become part of the Adversary; in which case they will be destroyed with the Adversary. But basically they are not the Adversary.

• •

Humanity is a trap and Human beings are caught in the trap.

We built the trap around ourselves. We fostered it, preserved it and made it grow in strength and stature. This was our failure. And at the same time it was our punishment for that failure. We are like a man who is lured into using drugs and finally traps himself into the agonies of addiction. The temptation ironically BECOMES the retribution.

But now is the time of the End. Human beings have suffered enough for the sin of rejecting their GOD. We have paid the price of replacing Him with a self-created GODless structure of existence. So that structure, the humanity which we ourselves have made, must begin to be destroyed. And such is its nature that it is beginning inexorably to destroy itself. It is crumbling, undermined by its own excessive and unbalanced mass.

Humanity, the child of the forces of evil, is dying, destroyed by its own destructive nature. The world of men as we know it is ending. And nothing can be done to save it. Human beings must be released from the trap.

They too will die – by the million, and often with great pain and suffering, for the prophecies must be fulfilled – but to be reborn into a new order; not this time back into the same agonising retrace of GODless materialism. For that is dying never to be reborn.

Human beings, unless they are irrevocably identified with the material human existence which the world now offers its inhabitants as 'life', will be released by the destruction of that existence. They will be freed from the physical human game as it now is, as Satan has been freed from His role of the Adversary.

Whether dead and reborn, or surviving the cataclysms, there is release for human beings in the destruction of humanity, if we will take it.

If we identify with humanity and the forces of evil which created it, then we will die with it. But if we recognise its total invalidity as a way of life, and see it for what it is, a living death, then we shall be free ●

"Blame is the detonator of all evil. All sin stems from blame. All destruction stems from blame. Unless a man feels the need to blame there is no destruction in him; unless he feels the need to blame there is no hatred in him; unless he feels the need to blame there is no evil in him.

• • •

"And the Devil is afraid, for he is steeped in evil.

"And as with all things, by his fruits shall ye know the Devil. And the Devil's fruits are foul; bruised and bitter, and rotten to the core. And the Devil's home is Hell.

• • •

"And as with all things, by its fruits shall ye know humanity. And humanity's fruits are foul; bruised and bitter, and rotten to the core. And humanity's home is the earth, and the earth is Hell."

HUMANITY IS THE DEVIL

"For he that looks for salvation in the world looks for a glowing ember in the sea. He that clings to the coat-tails of mankind and seeks to be carried up to heaven in its wake, shall find himself in Hell."

AS IT IS

THE LEGACY

Never has the world been so full of fear and uncertainty. And never have people known so clearly, that their troubles are NOT restricted to their own backyards or front rooms while the world as a whole remains secure in its progress towards a magnificent future. Never have they been aware with such unequivocal certainty that there is scarcely a corner of the earth where violence, hatred and sudden death are unknown. Never have they had less confidence in the unshakable stability of the society in which they live. Never have they seen such overwhelming evidence of such widespread discontent. Never has the basic structure of their way of life been so severely threatened.

And this is the world into which the younger generation has been born. This is the environment to which the modern child and the modern adolescent must adjust himself as he grows towards adulthood. This is nature to the younger generation. It is nature because it is commonplace.

Fear and violence, insecurity and prejudice, frustration and conflict, can no longer be seen as isolated exceptions to a rule of confidence and harmony. Together with the ultimate threat of total extinction, they glare relentlessly from every headline. They ARE the rule. They are the normal and the usual and the everyday.

People are more familiar with them than they are with any other human quality. They are the primary rule of the game in which the younger generation is expected to take part.

Is there any wonder that the younger generation feels disinclined?

What a legacy!

If we assume that the status quo is a product of the status quo, and the status quo is stark raving lunacy from one end of the world to the other, then can we blame anyone for rejecting the status quo? ●

"The world of men is the absence of God, an
therefore the antipodes of Heaven, which is Hel
And man carries a candle in Hell, so that he ca
pretend he is in Heaven.

"To live always under the light of human value
is to become weaker and weaker for the day whe
human values have no longer even the illusion
significance."

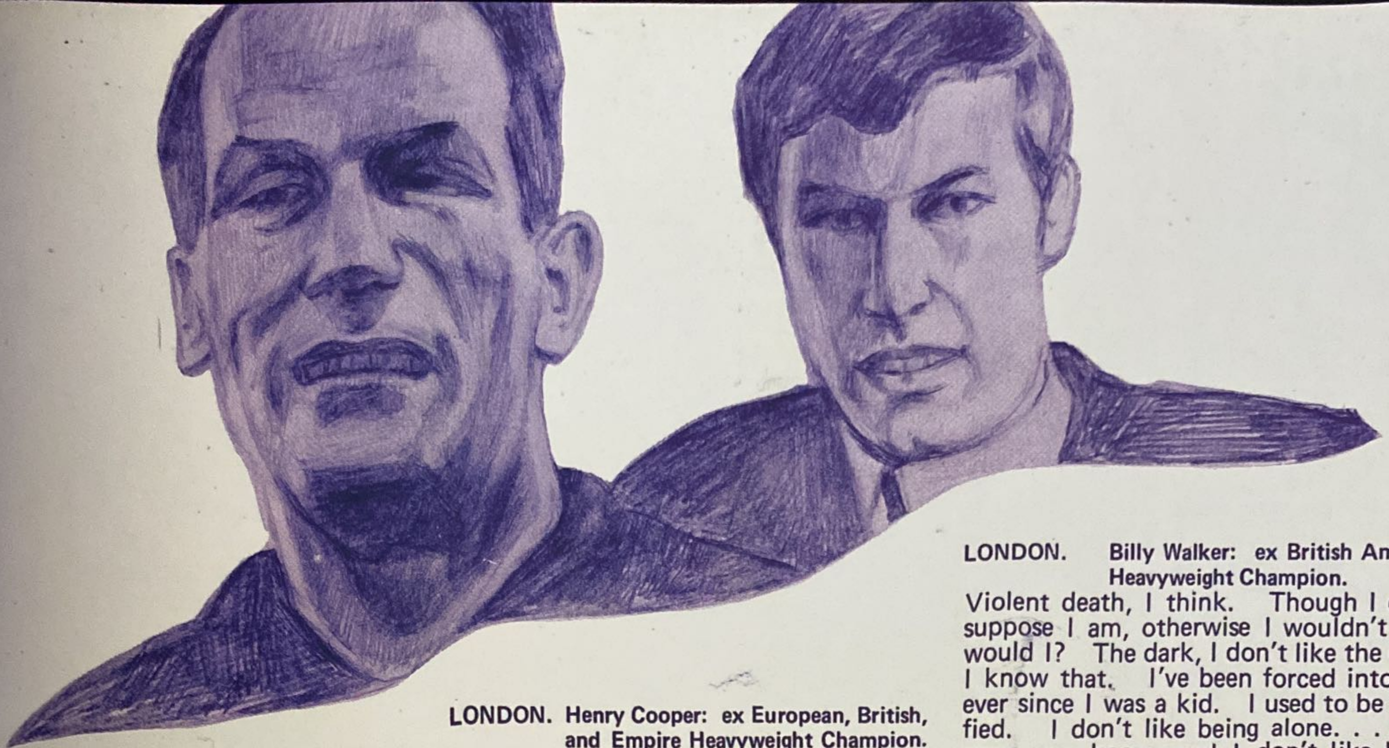
A CANDLE IN HEL

"... as one gets older, one becomes aware of one
cowardice, the desire to be bold which once was
joy gets heavy with caution and duty."

Norman Mai

"Over and over again I have said that there is no way out of the present impasse. If we were wide awake we would be instantly struck by the horrors which surround us. . . We would drop our tools, quit our jobs, deny our obligations, pay no more taxes, observe no laws, and so on. Could the man or woman who is thoroughly awakened possibly do the crazy things which are now expected of him or her every moment of the day?"

Henry Miller



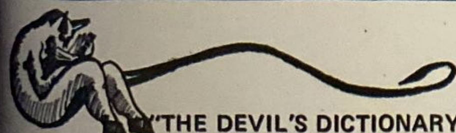
continued from page 8

BIRMINGHAM, ENGLAND. This

Losing the respect of our children. This gives me nightmares. My husband has worked hard and denied himself much needed leisure in order to give them a lovely home and a background they can be proud of and invite their friends to. I don't know what's the matter with them — they're restless, they're not satisfied, sometimes they don't even seem to like us, don't respect us, we're squares to them. My children are all I have. Honestly, I have nightmares.

BRISTOL, ENGLAND.

Well, there's my mother, she gives me the creeps. All the time I hurt her feelings. I mean, it's all the time, don't do this, don't do that, don't go here, don't go there. All the time, don't mix with the hippies, don't take drugs, you know what I mean? I'm scared she'll catch me and find out that all the time I'm lying to her. She goes on and on sometimes, I could break her head open but I just shut my mouth and lead my own life. Like my old man, he hasn't opened his mouth in years, she's really got him going, it's like he's dead, sometimes I forget he's anywhere around. That scares me too, being like my old man you know? I'd rather be dead than be like my old man.



"THE DEVIL'S DICTIONARY"

FUTURE, Noun. That period of time in which our affairs prosper, our friends are true and our happiness is assured.

BORE, Noun. A person who talks when you wish him to listen.

Ambrose Bierce

"Only by bringing out that which you fear most, will you bring out that which you basically are."

LONDON. **Henry Cooper: ex European, British, and Empire Heavyweight Champion.**

Well, in boxing, if you are afraid of anything, I suppose it's a fatal injury in the ring. Outside the ring though, I think death is the most frightening thing. Fear doesn't stop you doing things. I mean, if boxing was a simple thing, if I knew I could go in and there was no fear in me of getting beaten, or no fear of an accident or something, well, I wouldn't do it. It's knowing that there's an element of danger, and that you can beat it... That's why you go in for these things, that's the attraction in the long run. . . it's some inbred thing in man.

LOS ANGELES, U.S.A.

Myself. What I know I could do if I weren't afraid. What I'm most afraid of about myself is my freedom, my degree of freedom. When I stop for a moment and see what I've done, what I'm doing and what I'm going to do, and all the breaks I could have made but didn't because I was too afraid. Too afraid to take the sort of action I know I could, action that would do something for the situation, and knowing that at any time I could, but I won't. I won't because I'm afraid of what I am.

NEW YORK, U.S.A.

That people know what I'm thinking, I couldn't stand that, they'd crucify me if they knew what I thought. I think terrible things. . . like, religion stinks, the Beatles are terrible, America's going down the drain. That's terrible, isn't it? I think these peace marchers are nuts, I'd send them all to Vietnam. De Gaulle's great, but I couldn't tell anybody that, could I? I've got all sorts of things like that in my head, some of them much worse, the things I think about people, you wouldn't believe it, I wouldn't dare tell anybody — they'd lynch me.

LEICESTER, ENGLAND.

Being exposed for what I am, that's the fear I feel. You see, I'm a coward and I know it. The thought of physical violence curls me up. It's the fear of the shame I feel, I'm just like that, you know? And it's shaming, very shaming, the thought of being exposed for what I am, who'd want to know me — a coward.

LONDON. **Billy Walker: ex British Amateur Heavyweight Champion.**

Violent death, I think. Though I don't suppose I am, otherwise I wouldn't box, would I? The dark, I don't like the dark, I know that. I've been forced into fear ever since I was a kid. I used to be terrified. I don't like being alone. . . a big man, you know, and I don't like being alone! I'm not afraid going into the ring, the biggest fear is of being knocked out, but not the fear of being knocked out, the fear of being in front of other people, "Oh my God, if I got knocked out, what would my friends think?" This is the fear. . . the ego. Otherwise, I think I'm afraid of losing everything, that's a worry not a fear. I feel that this country's going to pot at this time; that slightly worries me, the fear that things could go right down and all you've worked for could be for nothing.

EXETER, ENGLAND.

Well, I've seen what happens with people. What they do to each other. What they do to their children. Look at Vietnam. Look at what's going on there. Look at what people are doing to each other. Love thy neighbor as thyself? Nobody tells the truth any more. The world is dying, it must be, God can't let it live. Not like this.

CHICAGO, U.S.A.

All the stupid things people are doing with bombs and wars and things all over the world. You look at the Russians, they'll ruin the world if they're not watched and put down. They're mad.

CAMBRIDGE, ENGLAND.

To be quite honest with you, I'm afraid the world is going to blow itself up. My husband says the politicians know what they're doing, but I'm not so sure. I can feel something moving. I don't know what it is but I feel it. Almost like. . . like the whole world's working itself up to fever pitch, ready to go pop. There's so much hatred in the world, isn't there? I don't know what's happening but it doesn't feel good, does it?

SAN FRANCISCO, U.S.A.

I don't know man, I just don't know what in Hell I'm scared of, but I sure am scared. Like every other poor slob on this dungheap of a world, I'm scared. God is love? Don't make me laugh, God is dead, beat into Hell way back, and that's where we're all headed if we're not there already. Sure I'm scared, aren't you? ●

RULES OF THE GAME

Each player has two separate pieces; a 'Soul' and a 'Body'. He begins the Game with his 'Soul' at CONCEPTION, by throwing the dice once and placing his 'Body' according to the instructions. At his next turn he throws the dice for his 'Body' and moves his 'Soul', again according to the instructions.

Next he throws for his 'Soul' again and moves his 'Body' accordingly.

He continues, throwing alternately for 'Body' and 'Soul', until he is instructed to move both into the INNER GAME. In the INNER GAME players move both pieces TOGETHER, one square at a time, by carrying out the instructions in the squares to the satisfaction of the other players.

No dice are thrown in the INNER GAME.

When both pieces reach their respective named squares they are joined together in the Essence, and the game is finished.

BODY ENTERS THE GAME ▶



RESPONSIBILITY

6 … Body to DROP OUT

EMOTION

1 Channel it respectably. Body to MARRIAGE.

2 Frightened. Suppress it. Body remains where it is.

3 Get steamed up about Civil Rights. Body to LEFT WING POLITICS.

4 Get steamed up about National Heritage. Body to RIGHT WING POLITICS.

5 Spiritually awakened. Join Hari Krishna. Body to MYSTICISM.

6 Materially disillusioned. Join the Hell Angels. Body to DROP OUT.

APATHY

1 2 Take the line of least resistance. Body to RESPECTABLE JOB.

3 4 Take the line of no resistance. Body to RESPECTABLE RELIGION.

5 Stir yourself. Look left. Body to LEFT WING POLITICS.

6 Stir yourself. Look right. Body to RIGHT WING POLITICS.

HYPOCRISY

1 2 Channel it respectably … Body to WESTMINSTER.

3 4 Join the others. Body to FLEET STREET.

5 6 Channel it with … RESPECTABLE RELIGION.

BLAME

1 2 Channel it with the noblest and most altruistic of motives. Body to WESTMINSTER.

3 4 Channel it with slightly less noble and altruistic motives. Body to FLEET STREET.

5 6 Fear of consequences of expressing it. Suppress it and substitute piety. Body to RESPECTABLE RELIGION.

ILLUSION

1 2 Visions of stemming the tide of disease. Body to HARLEY STREET.

3 4 Visions of stemming the tide of destruction. Body to WESTMINSTER.

5 6 Visions of stemming the tide of materialism. Body to RESPECTABLE RELIGION.

SAFETY

1 2 Close your eyes and stick with it … Body to RESPECTABLE JOB.

5 6 Decide that it's totally invalid. Jehovian courage, Luciferian fearlessness or Satanic defiance, whichever applies. Body to DROP OUT.

CONFLICT

1 Decide that education can solve all your problems. Body to SCHOOL.

2 Decide that marriage can solve all your problems. Body to MARRIAGE.

3 Suppress it and concentrate on hard work. Body to RESPECTABLE JOB.

4 Visit psychiatrist. Become one. Body to HARLEY STREET.

5 Express it respectably. Body to WESTMINSTER.

6 Write about it. Body to FLEET STREET.

ISOLATION

1 2 Forced out of it by well meaning parents. Body to SCHOOL.

3 4 Fear of loneliness. Desperate solution. Body to MARRIAGE.

5 6 Terror of being left behind. Even more desperate solution. Body to RESPECTABLE JOB.

AWARENESS

CONTACT

5 6 … Body to COMMITMENT.

VISION OF CHRIST

5 6 … Body and Soul to INNER GAME SQUARE ONE.

GUILT

1 Die from fear of retribution. Body leaves the Game. Soul returns to CONCEPTION.

2 Decide to get on with your existence. Body to CHILDHOOD.

… Body to SCHOOL.

… Body to HARLEY STREET.

CONCEPTION

1 2 Scared to re-enter the Game. Miscarriage. Remain unborn.

3 4 Normal procedure. Body enters the Game at BIRTH.

5 6 Claustrophobia. Premature birth. Body to CHILDHOOD.

SOUL STARTS ▲

INNER GAME

3 TELL EACH PLAYER IN TURN WHAT HE OR SHE IS AFRAID OF.

4 GIVE A TWO MINUTE PREACH ON JEHOVIAN FAITH AND COURAGE IN THE FACE OF FEAR.

LUCIFER

5 GIVE A 2-MINUTE PREACH ON LUCIFERIAN DETACHMENT FROM FEAR.

MIND

6 GIVE A 2-MINUTE PREACH ON SATANIC DEFIANCE OF FEAR.

1 TELL EVERYONE WHAT YOU ARE MOST AFRAID OF AND WHY.

7 STATE WHICH OF THE GOD PATTERNS YOU PERSONALLY BELONG TO AND WHY.

2 TELL EVERYONE YOUR MOST HYPOCRITICAL IMAGE, AND WHAT IT IS CONCEALING.

SATAN

2 TELL EVERYONE YOUR MOST HYPOCRITICAL IMAGE, AND WHAT IT IS CONCEALING.

SOUL

7 STATE WHICH OF THE GOD PATTERNS YOU PERSONALLY BELONG TO AND WHY.

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CHRIST

ESSENCE

5 GIVE A 2-MINUTE PREACH ON LUCIFERIAN DETACHMENT FROM FEAR.

JEHOVAH

MIND

BODY

4 GIVE A TWO MINUTE PREACH ON JEHOVIAN FAITH AND COURAGE IN THE FACE OF FEAR.

SATAN

3 TELL EACH PLAYER IN TURN WHAT HE OR SHE IS AFRAID OF.

COMMITTMENT

1 Wrong direction. Soul to GUILT.

2 Right direction. Too real. Flee in terror, back to the bosom of the Grey. Soul to SAFETY.

3 Cautious. Decide to think about it. Soul remains where it is.

4 Jehovian Courage. Inexorable advance. Soul (and Body) to INNER GAME SQUARE ONE.

5 Luciferian Fearlessness. Irresistable curiosity. Soul (and Body) to INNER GAME SQUARE ONE.

6 Satanic Defiance. Plunge in with your boots on. Soul (and Body) to INNER GAME SQUARE ONE.

DROP-OUT

1 Drop out in despair and futility. Commit suicide. Soul to CONCEPTION. (Body leaves the Game).

2 Fear of failure. Drop out for the wrong reasons into a limbo of directionless protest. Soul to ILLUSION.

3 Jehovian Courage. Grim determination. Soul to CONTACT.

4 Luciferian Fearlessness. Take it in your stride. Soul to CONTACT.

5 Satanic Defiance. Full theatrical performance. Soul to CONTACT.

6 Remove blinkers. Soul to VISION OF CHRIST.

MYSTICISM

1 Have doubts about your motives and intentions. Soul to GUILT.

2 Get spiritually fixated up a blind alley. Soul to ILLUSION.

3 4 Begin to expand your spiritual vision. Soul to AWARENESS.

5 Discover a meaningful level of existence. Soul to CONTACT.

6 Get tuned in. Soul to VISION OF CHRIST.

BIRTH

1 2 Take one look at the world and drop out. Soul remains in CONCEPTION. (Body leaves the Game).

3 "Unenlightened" toilet training and sex education. Soul to GUILT.

4 5 Only child. Soul to ISOLATION.

6 Immediate love-hate relationship with parents. Soul to CONFLICT.

CHILDHOOD

1 Rebellious. Extreme parental disapproval. Soul to GUILT.

2 Fear manifests in shyness and reticence. Soul to ISOLATION.

3 4 Fear manifests in protest and aggression. Soul to CONFLICT.

5 Early indoctrination into the Way of the Grey. Soul to SAFETY.

6 A fearless child. No blocks or barriers. Soul to AWARENESS.

SCHOOL

1 Torn between qualifying and dropping out. Soul to CONFLICT.

2 Fear of reality. Qualify for wrong reasons. Soul to SAFETY.

3 Fear of responsibility. Drop out for the wrong reasons. Soul to HYPOCRISY.

4 Drift into drugs and/or promiscuity. Soul to ILLUSION.

5 Qualify or drop out, for the right reasons and in the right direction. Soul to RESPONSIBILITY.

6 Unindoctrinable. Soul to AWARENESS.

MARRIAGE

1 2 Normal procedure. Soul to CONFLICT.

3 4 Fear of intensity. Suppress all feelings. Soul to SAFETY.

5 Live in fantasy world of non-existent harmony. Soul to ILLUSION.

6 Enact the relationship with reality. Soul to EMOTION.

RESPECTABLE JOB

1 2 Insecure. Become trapped in the Way of the Grey. Slide into a social and economic rut. Soul to SAFETY.

3 4 Frightened. Build up a tidy set of watertight justifications for sacrificing everything on the altar of material status. Soul to ILLUSION.

5 Petrified. Bury head in sand and stagnate. Soul to APATHY.

6 Maintain a valid perspective and a meaningful scale of values. Soul to RESPONSIBILITY.

HARLEY STREET (MEDICAL PROFESSION)

1 Become dedicated to the march of scientific progress. Soul to ILLUSION.

2 3 Decide to ignore the causes of sickness and treat the symptoms. … and settle into the accepted groove. Soul to APATHY.

4 Become a psychiatrist … worship at the shrine of … treatment and ECT. Soul to ILLUSION.

5 Totally impervious to everything. Soul to SAFETY.

6 Realisation that the … disease cannot be … Soul to AWARENESS.

WESTMINSTER (RESPECTABLE POLITICS)

1 2 Follow the normal codes of behaviour. Soul to BLAME.

3 4 Ambition outweighs altruism. Soul to HYPOCRISY.

5 Frightened to make an impact. Resign yourself to being a political non-entity. Soul to APATHY.

6 Use your position with validity. Make a real and meaningful impact. Soul to CONTACT.

FLEET STREET (THE PRESS)

1 Suppress your fearful conscience with a veil of insensitivity. Soul to SAFETY.

2 3 Give vent to all your hitherto suppressed hostility. Soul to BLAME.

4 5 Follow the normal code of behaviour. Soul to HYPOCRISY.

6 Step out on a limb. Be honest and make valid use of the media. Soul to CONTACT.

RESPECTABLE RELIGION

1 2 Terror of everything. Crawl timorously into its shadow, and proclaim its expedient message of negative conformity. Soul to SAFETY.

3 Carry it as a passport to social respectability. Soul to HYPOCRISY.

4 Succumb to it as the last refuge from reality. Soul to APATHY.

5 Unmask its emptiness in a frenzy of frustration. Soul to EMOTION.

6 Cast it aside with all the rest of your useless crutches. Soul to RESPONSIBILITY.

LEFT WING POLITICS

1 Get worried about your reputation. Soul to CONFLICT.

2 3 Overdo it. Drift into an utopian fantasy land. Soul to ILLUSION.

4 Intense feelings about man's inhumanity to man. Soul to EMOTION.

5 6 Create enormous impact and collect massive following. Soul to CONTACT.

RIGHT WING POLITICS

1 Back down for fear of losing your reputation. Soul to SAFETY.

2 Overdo it. Find yourself twiddling your swastikas too far out on a limb to be taken seriously. Soul to ISOLATION.

3 4 Start a significant political movement with a realistic policy. Soul to RESPONSIBILITY.

5 6 Disturb the national condition of apathetic indifference. Soul to CONTACT.

PHOBIA

continued from page 9

How is that?

What is the function of physical pain?

I didn't know it had a function.

One of its most vital functions is to warn you that your body is damaged in some way, or in the process of being damaged. When you feel physical pain you know that for the sake of your survival you must take some action in relation to the body. You must in fact find the source of the pain and try to eliminate it.

I understand.

Do you also understand what happens if you simply deactivate the pain; as for instance you might with a pain relieving drug?

Yes. The body remains damaged or continues to be damaged.

Correct. Symptoms are there to guide you to basic causes. If you cure symptoms only, you are simply destroying your guide. You are destroying the evidence you require to trace the trouble back to its source. The source could be physical, mental or spiritual, and you will know when you have found it and eliminated it, by the disappearance of the symptom. But if you SIMPLY remove the symptom, then you deceive yourself into thinking that the trouble is gone. In fact you have only pushed it underground, and as long as you cure each new symptom as it arises, the basic cause continues to grow and spread and propagate itself.

How does that apply to pain?

Pain is the prime symptom. Drugs deactivate it. They desensitise the areas where it attacks. So instead of being used and allowed to fulfill its guiding function, it is destroyed, and the underlying physical ill health or mental disorder is permitted to go unchecked.

And how does this relate to fear?

Fear is to the mind what physical pain is to the body. The two run parallel.

The instinctive physical response to pain is to escape from the source of it. The instinctive mental response to fear is to escape from the source of it.

There is incidental pain and organic pain. There is incidental fear and ingrained fear.

How does that work?

An example of mild incidental pain would be a fall. Brief physical discomfort, swift recovery. No actual treatment required. But a minor physical vulnerability is indicated by the pain.

An example of mild incidental fear would be being startled by a sudden movement. Brief mental discomfort, swift recovery. No actual treatment required. But a minor mental vulnerability is indicated by the fear.

But incidental pain and fear can range from mild to serious to very serious. And the effects are precisely equivalent; brief and temporary, prolonged or even permanent.

Give me some examples.

A serious fall, involving physical injury. Severe physical discomfort; possible unconsciousness if the pain is strong enough. Discomfort and a certain physical disability prolonged for some time after the incident. Treatment required. But, let us suppose, no lasting detrimental effects. Indications of a more serious physical vulnerability.

And on the fear side. Involvement in a serious car accident though without physical injury. Mentally shaken. Severe mental discomfort; possible unconsciousness if the shock is great enough. Discomfort and a certain mental disability (haziness and disorientation) prolonged for some time after the incident. Treatment required (rest, reassurance, etc.). No lasting detrimental effects, but again indications of a serious mental vulnerability.

What about serious incidents with permanent effects?

On the physical side, an accident involving multiple injuries, bone fractures, concussion, etc. Extent of pain causes unconsciousness or part unconsciousness. Very severe discomfort and damage. Complex and prolonged treatment required. Long term or permanent physical disability.

And on the mental side a traumatic experience involving threatened violence and death. Extent of shock causes unconsciousness or part unconsciousness. Very severe mental discomfort and damage. Complex and prolonged treatment required. Long term or permanent mental disability.

In this case the former seems much more common than the latter.

You mean the body is more vulnerable than the mind. Not really. The extent of the vulnerability of the mind is a relatively recent discovery. Far less is known about it, but just because lasting or immediate mental damage is not so outwardly apparent as physical damage, it does not mean it is not there. It is a matter of learning to recognise the symptoms.

If the symptom is fear, surely that is not so hard to recognise.

Harder than you think. Just as pain is not always obvious – i.e. in the form of a sharp local twinge of agony – nor is fear always obvious – i.e. in the form of a sudden intense moment of terror. Both take many subtle and devious forms.

But I have used incidental pain and fear to illustrate the parallel. Now we come to something far more important. Organic pain and ingrained fear. And here we begin to be taken in by the disguises and by the standards of normality. And not only with fear, but with pain as well.

What do you mean?

Organic pain, like incidental pain, can be mild or serious or very serious. Ingrained fear, like incidental fear, can be mild or serious or very serious. But due to a very low acceptability standard of both physical and mental well being, organic pain and ingrained fear (but particularly the latter) which have relatively mild or infrequent outward manifestations, are often not considered particularly harmful, in fact they are not always regarded as pain or fear at all.

What is a low acceptability standard?

It means that the level of mental and physical health which human beings expect and demand of themselves is very low.

Why is that?

Because what is 'normal' is considered by general agreement, right and proper and therefore acceptable. And the following human physical manifestations of organic pain are regarded as 'normal' hazards of everyday life: exhaustion, debilitation, anaemia, insomnia, occasional headaches, occasional stomach upsets, occasional colds, occasional sore throats, stiffness, catarrh, skin irritations, tooth decay, coughing, cramp, rheumatism, trembling and nausea; and I could go on.

But there are countless drugs on the market to deal with these things, which means people DON'T accept them.

You prove my point. The drugs are there to destroy these pain symptoms, because unless the symptoms are severe and chronic they are not regarded as evidence of a basic physical ill health. They are just accepted as 'normal' hazards, which can be quickly, easily and superficially relieved by a chemical drug. Meanwhile the underlying causes remain and fester.

What about fear? That surely is unmistakable.

Oh yes. If you know what you're looking for. But the following human mental manifestations of ingrained fear are also regarded as 'normal' hazards and therefore nothing to worry about; nervousness, irritability, anger, hatred, blame, hostility, justification, apathy, hypocrisy, self-righteousness, jealousy, insecurity, conflict, reticence, inhibition, depression, and futility.

Again for several of these symptoms there are countless drugs available to destroy them temporarily and thereby not to have to look beyond them for the underlying trouble. Unless sufficiently severe and chronic they are not regarded as evidence of a basic mental ill health.

Only when pain and fear go beyond the limits of 'normal' acceptability are they classified as ill health, and even then the usual treatment for both is more concentrated and more extreme drug administration; in other words further deactivation.

From what you say, it seems that everyone suffers from phobias and diseases.

Almost everyone. But we refuse to recognise the phobias as phobias or the diseases as diseases. Therefore they continue to take a firmer and firmer hold on society. They become absorbed by the structure, so that, for example, nervous tension on the mental side and tooth decay on the physical side are now a part of every day life and accepted as such without question.

Relaxation and real peace of mind are becoming things of the past. They are no longer expected or demanded by people of themselves. The standard of what constitutes mental normality and therefore acceptability falls lower and lower. Which apart from anything else illustrates that the deactivation process which society practises on its 'normal' citizens, both with chemical drugs and mass protection, does not even work in its own terms. The symptoms, though somewhat dulled and barely recognisable, still remain, so the standard has to be lowered as a further measure to enable people to go on reassuring themselves and one another that they are healthy.

What effect does that have?

It ensures that your 'normal' citizen does not discover his vulnerabilities – not, that is, until it is too late.

When is that?

When he sees the rabbit in the city square, and then another, and then another. When society can no longer pretend that they aren't really rabbits at all.

You mean when he really does begin to lose his social and economic status.

That on a personal level, yes. But even then society has solutions. It is quite hard for your 'normal' citizen in modern society to become destitute. There are too many safety nets.

But the real crunch comes when the structure begins to collapse and the collapse can no longer be disguised as something else. Through deactivation the normal citizen has lost sight of the extent to which he is starkly terrified of that collapse. But that is his real phobia. The whole area is so desensitised for him by the false confidence and reassurance of the establishment – as well as by his doctor's prescriptions – that he would almost certainly deny such a fear.

Only the experience itself would make it real for him on a conscious level.

Well then, as long as the structure doesn't collapse, all is well.

It will collapse. It IS collapsing. The social, material and economic structure is crumbling. It's destroying itself.

But even if it weren't, although 'normal' citizen Jones is not consciously aware of his vulnerabilities, unconsciously he knows them only too well; and also, despite being outwardly convinced by its reassurances, he has no good reason to trust the social structure in which he lives to go on protecting him indefinitely.

As I said, relaxation and real peace of mind are swiftly becoming things of the past. Consciously blind and ignorant, unconsciously he feels the lowering of the standards, and he can see the direction in which they point.

Unconsciously 'normal' citizen Jones is terrified of his world collapsing, of everything in which he has invested himself and his energy breaking apart, of everything upon which he depends for his security and livelihood crumbling. Unconsciously he knows there are rabbits in the city and that any day he could look out of his window and find that the square is full of them. And equally unconsciously 'normal' citizen Jones knows he is not equipped to meet this eventuality.

So he lives in fear; suppressed fear, unconscious fear, deactivated fear, desensitised fear, but FEAR; and it manifests in nervousness, irritability, anger, hatred, blame, hostility, justification, apathy, hypocrisy, self-righteousness, jealousy, insecurity, conflict, reticence, inhibition, depression, and futility; one or all of these to a greater or lesser degree. And it manifests in his obsessive – yes, obsessive – clinging to his goods and to his position in society.

But what about soldiers in war time conditions – and civilians for that matter?

Soldiers in war time are so obsessed with preserving or re-establishing the social and economic structure, that they kill one another in their efforts to do it, and civilians help them.

We're not talking about physical hardship or deprivation. That on its own is very little threat to the 'normal' citizen. He makes a good soldier, as he makes a good camper and mountain climber. No, it's something much more basic which he is attempting to preserve, of which material comforts are only a part – a symbol even. It's a whole way of life, a structure of existence, a scale of values; a STATUS. And it's the loss of that status which is the 'normal' citizen's phobia.

But why does he feel so ill equipped to meet such a loss?

He has tortuously adjusted himself, over a long period of time, to a totally unnatural way of life; a way of life that continually challenges the laws of nature. He rides a tightrope of what he calls civilised culture, over the powerful and relentless torrent of natural evolution. And he knows that his tightrope is being stretched to breaking point; and that when it breaks and nature claims him, he will no longer have the means to survive in its cycle of ruthless selectivity.

He is afraid of nature which is why he continues desperately to try to rise above it and control it – and fails of course, merely forcing it to destroy him ultimately as a blight.

What can he do?

Recognise his fear; the full extent of it, the full nature of it, the source of it.

What is the source of it?

Guilt.

Why guilt?

If we are afraid it is because we expect to suffer. If we expect to suffer it is because we feel we have done wrong and deserve punishment – or more technically, by the Universal Law which ensures that we receive exactly what we give, we have given evil therefore we must receive evil in return.

So if we feel fear, it is because we feel guilt. Without guilt there is no fear.

Will my 'normal' citizen recognise his guilt?

No. He will continue to blame and to justify; so he will continue to be afraid. His phobia will remain and grow. And one day he will meet the object of his phobia face to face. But by then it will be too late.

What will happen then?

By then the cycle will have ended and a new cycle begun. He will be absorbed into nature, which is the master of all things in his world. Dust will return to dust, and ashes to ashes. His debt will have been paid for him by others, stronger and more courageous than himself, who, because they have seen their fear and their guilt and have repaid the debt which lay on their conscience, along with the debt of millions of others like your 'normal' citizen, are free from the fear of punishment.

Who are they?

Any who follow relentlessly the path which they know to be right, are ruthless with themselves and their own feelings, do what they are afraid to do but know must be done, say what they are afraid to say but know must be said, and do not cling to the structure of civilised society for protection and security ●

Letters...

. . . I found PROCESS FOUR one of the best mag's I have ever read, and I thank you ALL for it.

Your convert, James P. Cox
Staffordshire, England

. . . I appreciate not only what you are saying, but being a graphic student at the Glasgow School of Art, I admire the layouts and art work put into the magazine – they are quite inspiring and imaginative. . . . . .

Yours sincerely, Ian Elliot
Glasgow, Scotland

Sir,
I object to your degradation of the spirit and intellect in asking me: to sink in Satan's depravity; to hide from life in Lucifer's dead kingdom; or to accept blindly the immutable will of Uncle Jehovah. Repent. Think. The end of your mind is at hand.

Dajog. Disciple of
the grey forces.
(England)

ED. You are confused between the spirit and the intellect, the mind and the soul. Man has chosen to use his mind to submerge his soul, to use his intellect, which tells him he is God, to destroy his spirit which knows he is not GOD. "Thinking" is often a part of this destruction; it can be used to negate feeling and knowledge, as reason is often used to destroy truth.

The result is blindness and ignorance of the kind that leads people to give their allegiance to the grey forces, who foster and encourage blindness and ignorance, in order to ensure conformity and thereby preserve the structure of sterile materialism.

P.S. Your choice of the name DAJOG shows aspirations somewhat above the level of the grey forces.

Dear Process,
I loathe you, I hate you, I despise you and all the horrors you predict for the future. What makes it worse is, I get the feeling you're right.

Yours ambivalently,
J.D. Maloney,
New York, U.S.A.

. . . . I neglected to read the books you sent me until last night. First I ventured into "And There Was Darkness". What does one say? Ulp? Ooer? Oo'eck? It was certainly the first time I've come across anything that could give a consistent and coherent account of the entire span of human history in so concise a manner. Perhaps the fact that I'd never previously come across a consistent and coherent account of human history contributed to the impact, but it still had something beyond this. Ultimately, the only adjective is Jehovian. You might yet rescue me from the agnostic swamps I wallow in.

Some complications alas, with "Jehovah on War". The numbering of the pages in my copy runs 1, 2, 1, 2, 5, 6, 7, 8, 9, 10, 11, blank page, 15, 16, 17, 18. This is no doubt, a meaningful and significant gesture in the liberation of modern literature from the restrictions of form over content, but every time I seemed to be well away along the thread of the statements, I was disrupted. Nevertheless, the impact was still there. . . May Aton smile on you.

Edward Mason
Essex, England

ED. Forgive us for what must have seemed like a practical joke. We haven't a clue how it happened, and trust that by now you have received a coherent copy of the new edition of "Jehovah on War".

Dear Sirs,
It is not only the grey forces that seduce from the paths of your Three Gods. They seduce mutually, and he who listens to one only is a fool. Jehovah's supporters are best off as they regard all yielding to the rivals as weakness; but both the others claim to give pleasure. What does Lucifer say when the charms of His delicate union cloy; or Satan when His devotee has writhed himself into a state of tedium? Well, what? "Eat up your nice rice pudding, you asked for it?" Your categories need refining. Every attraction contains its corresponding repulsion. Emulate rather him who harnesses all Three, percherons (?) to his arrogant Troika. His flaming vector leads straight over Nietzche's Tightrope to the superman.

Arthur Lane
London, England

ED. Absolutely right. But the first step is to recognise the presence of the Gods with Their demands and Their promises; the problems and the pressures with which They test us; to see which by nature each of us follows most closely and how we react to the conflicting forces exerted by the others. Later comes the acceptance of all three; the resolving and the drawing together. And each of us is capable of reaching a level of awareness and understanding of himself, where instead of helplessly submitting to the pressures and blindly enacting the patterns, thereby being compulsively driven along one path or another, he can rise above the whole triangular conflict and freely choose the path he WANTS to follow.

Dear Sir,
Your magazine Process made clear to me a great deal I had previously felt but had be[illegible] uncertain about. One thing I'm not yet happ[illegible] with is the idea of three Gods, although [illegible] would explain a good deal left unexplained [illegible] the idea of one God who was all good. . . .

Jonathan Pow[illegible]
California, U.S.A.

. . . . I wholeheartedly disagree with the Thr[illegible] Gods. I've been brought up to believe in O[illegible] God and nothing you say will change m[illegible] mind. . . .

T. Carstairs
Upminster, Engla[illegible]

. . . . One God is plenty for me. . . .

A non-believer
(U.S.A.)

. . . . There's only one God and He's good an[illegible] the world isn't in such a bad state as yo[illegible] imply.

Maybe one day when we get through o[illegible] present rough patch you'll come to yo[illegible] senses. . . . .

An Optimis[illegible]
(Switzerland)

ED. If we are to believe in the concept of one God, we must believe that the next step down from the Supreme God is humanity. That would be like believing that the next step down the evolutionary scale from man is the amoeba. Quite a jump. Is it not in fact logical to expect to find between man and the Supreme God an entire hierarchy of beings, who are less than Absolute in power and scope, and yet more than human?

The variations in the Names of Deity found in the Bible have been explained as simply referring to the different ASPECTS of one God; but that is in order to reconcile them with a preconceived doctrine of a single Deity. In fact the term ELOHIM, which is the very first Name of Deity used (Genesis 1 verse 1), is a PLURAL NOUN. The first sentence of the Bible reads: "In the Beginning the Gods created the heaven[illegible] and the earth."

. . . Three Gods. It explains so much. M[illegible] pulled in three different directions by th[illegible] different and powerful forces, and ending [illegible] so confused that he joins the grey forces f[illegible] security. Whereas if we recognise where o[illegible] strongest allegiance lies, and which God [illegible] primarily OUR God, the way is clear.

Heinrich Brunner
Dusseldorf, Germa[illegible]

What an incredible revelation the Three G[illegible] were. Of course! All my life I've been try[illegible] to reconcile everything to one Supreme G[illegible] who loved everybody. It didn't even be[illegible] to work.

Pattie Salmo[illegible]
New York, U.S[illegible]

THE ULTIMATE SIN

Within his charge, within his care was placed a world of creatures; not beings with choice, as he had determined for himself; not beings who could create their own destiny, as he had demanded he should do; not beings who could decide upon their own fate, take responsibility for their circumstances, cause, mould, change at will, as he had demanded the right to do. Into his care was entrusted a world of creatures who had no choice because they demanded none, who could not change the natural order of things because they accepted the all-embracing Will of their Creator and demanded no independence of their own, who could not choose because they had preferred to abide by the Divine Choice.

And man looked upon the creatures who had no choice, and saw a means to glorify himself.

Anaesthetics? No. Painkillers? No. Such consideration is given to man alone. The pain of a mere animal is nothing. Strapped in position, prevented as far as possible from crying out, its feelings are then discounted as the cause of science and the better health of men begins its work, stopping at nothing, setting no limit to the pain it is willing to inflict or the time it is willing to keep its victim in a state of intense discomfort or agony.

And above all they do not know that all of it is worthless, pointless, objectless, even in terms of the battle against humanity's sickness. The drugs and so called 'cures' produced as a result of vivisection are useless to tackle the basic cause of man's disease. Instead, either they have no effect whatever, or they intensify the symptoms already there, or they add other symptoms (side effects) to those already there, or, when they do remove the symptoms of one disease, they ensure that another, often far worse than the first, replaces it. (The side effects of 'wonder' drugs are becoming well known).

And the retribution has already begun; agony for agony, pain for pain, terror for terror, suffering for suffering, every farthing of the debt returned in kind ●

". . . 43 dogs were subjected to scalding burns. . . . with no post-experiment anaesthetic " ●

". . . and then places them in a revolving drum containing projections; breaks their legs; forces them to swim to exhaustion " ●

"The appendices of some 96 dogs were tied off and left to rot in their bodies. . . ." ●

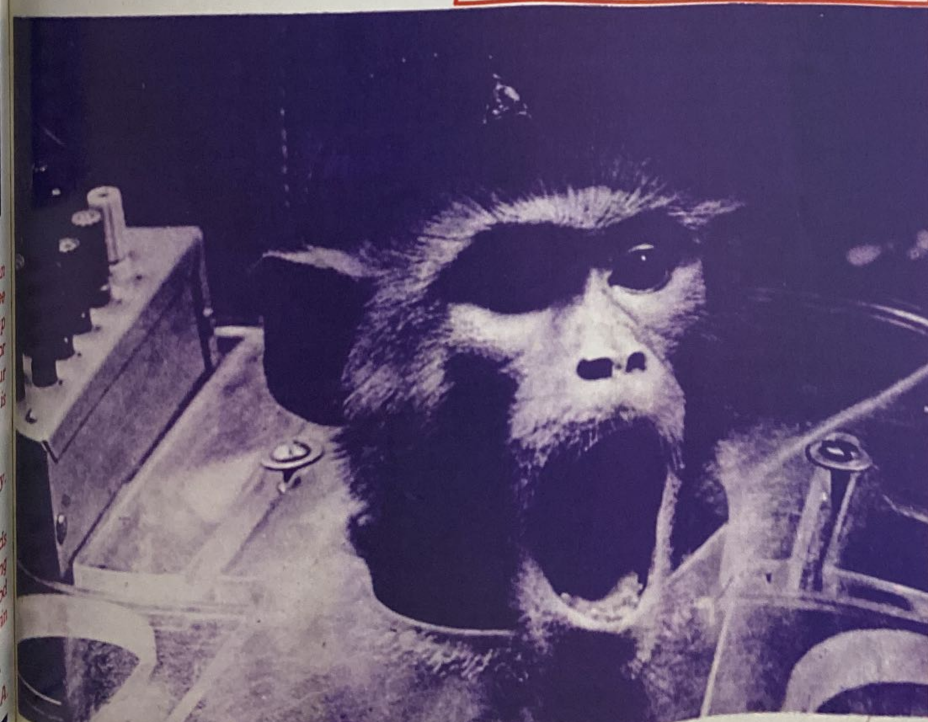
"An accelerometer was securely attached by means of small wood screws. . . . through the bone. . . of the side of the skull opposite to that on which the blows were struck " ●

"The dog, . . . had to endure three to six months of life with an abnormal and distorted condition of stomach and intestine and then undergo another operation before the experimenters could look at his insides to find out what they had accomplished " ●

"After 115 days even brief rest periods were discontinued, and two days thereafter, on the 117th day of the experiment, two of the animals died " ●

"During the 139 days of 'survival' this animal was subjected to increasing charges of electricity, the greatest of which produced a third degree burn " ●

The above are extracts from "THE ULTIMATE SIN". Published by The Process. Price: £2.



More letters...

Dear Process People,
I just read THE ULTIMATE SIN. Words fail me. What an impact! I realise now just how much the whole thing of animal vivisection is played down. You're so right when you say that people don't know. I didn't! But I do now, and I couldn't live with myself if I sat on the sidelines from here on and let it all happen without a word of protest.

Yours ever,
B. Donahue
Hamburg, Germany

Dear Sir,
I have always been against vivisection, but I never saw the full picture of WHY it is so wrong until I read THE ULTIMATE SIN. You leave the vivisectionists not one shred of an excuse for any of their vile – and futile – practises.

Yours sincerely,
Carol Waterson
Chicago, U.S.A.

Dear Process,
Thank God (or rather the Gods) for you. I always knew the church (as we know it) was wrong. The fact that with two thousand years to its credit it HASN'T saved mankind, it HASN'T made mankind good. It HASN'T stopped wars or hatred or violence or lies. In fact the thing Christ preached against, hypocrisy, has grown to such fantastic proportions, particularly in so-called Christian countries, that it must end up devouring itself and everything else too. In my view, hypocrisy is the most powerful force in the world today and it's spawned directly from the grey-forces. My vote goes to you and the Gods every time. Let's have some truth for a change.

Jim Frieson
Manchester, England

Sirs and Madams,
You have pinched all the ideas I intended to use for my own magazine. Now there is no point in launching mine, I shall just have to go on enjoying yours. Happy writing.

Felicity Wallis
Northants, England

Dear Sir,
I've just come out of prison after serving three years for house-breaking. It was my third offence. I feel that if I can't find something to really believe in and devote myself to, I'll do something silly again and end up back in prison.

I'm telling you this because I feel that if anybody can understand you people will. And also to know if I'm welcome before I come along and see you.

Yours F.P.W.
Surrey, England

ED. You're welcome.

Even more letters . . .

. . . . I'm a hippie (at least I think I am) and I'm bored as well as lost and lonely. I want to help you in the work you're doing, since you all seem so sane and purposeful. Can you use me?

C.J., Middx. England.

ED. We can indeed.

Dear Process,
I'm coming to London soon to start a new job. I'm very keen to find out more about The Process from the point of view of serious study, since it could be exactly what I've been looking for. Will you please advise me what to do.

Yours,
Peter Clyde.
Lancashire, England

ED. When you arrive in London make an appointment with our Contacts Officer and he will give you all the information you need to begin. We look forward to meeting you – and everyone else who has written to us with similar queries.

Sir,
Reading Ronald Maxwell's series of articles in the Sunday Mirror only convinced me even further of the hypocrisy of certain lower elements of the British Press.

I've read Process Four several times now, with particular attention on the aspects which Maxwell used to try to damage you. Here for what it's worth is MY interpretation of it.

I know you regard hypocrisy as the worst sin of all, and some of humanity's most unpleasant hypocrisies are perpetrated in relation to sex. The way I see it is this. The three God patterns of bigoted puritanism, unreal idealism and depraved perversion are there in all of us. People usually think it's just them, and that everyone else is 'normal' – i.e. grey! – so they are afraid to express what they feel. Sometimes they become hypocritical as an overcompensation, but usually they just repress themselves and keep quiet. But almost everyone ends up living a sexual lie, because it's unsafe to face the sexual truth within himself.

As I get it, you are saying; if we can bring these patterns into the open, express them, communicate them, discuss them, even joke about them, – which I assume is the object of the hilarious game of Rape – they will cease to be frightening ogres for us. We don't have to act the patterns necessarily, but we cannot be free unless we recognise them clearly in ourselves, and accept that THAT'S HOW WE ARE! And to my mind you make it quite clear that you don't condemn people for their sexual thoughts, feelings, fantasies – OR actions for that matter. What you do condemn are the hypocrites who hide their sexual attitudes behind facades of self-righteous humbug.

If my interpretation is hogwash too, please refute it and I'll quietly subside.

Yours approvingly,
John Phillips
Nottingham, England

ED. Your interpretation is brilliant. Many thanks.

Dear sir,
Process Four was great. If Ronald Maxwell (Sunday Mirror 14 September 1969) found it confusing and contradictory, then he completely missed the point.

But what is even more extraordinary is that he talks about your 'preoccupation with sex'. Now I myself have sixteen of your publications (there are probably many more) and of these only – Process Four – deals with sex. The others range from the Common Market to Animal Vivisection. Ronald Maxwell takes up most of his article with Process Four. Not one word about any of the other publications.

I wonder just who it is that has the preoccupation with sex!

P.R. Vernon,
London, England

DRUG ADDICTION



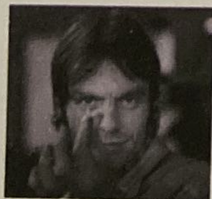




Tom, the Irish Guy:
I'm afraid of being forced off 'H'. They had me down in Banstead, you know, for a year, in prison. They put me on a compulsory cure. That was something awful. I couldn't do that again. And I am afraid that's what will happen. I'm afraid of loneliness.

Len:
I am sixteen. I'm afraid of people. I'm a very shy person – it's better now with junk but I'm still very afraid of people. Don't take my picture – my parents would see it, and that would be a bad scene.

Sleeper:
Do you believe in Devils and that getting into you? I do. . . I'm afraid of the end of the world. Like a war, everybody getting wiped out. Or worse still, everybody getting wiped out and me being left.



Bill:
I'm afraid of the horrors. Sometimes I run all the way to Holborn 'cause I think they're after me . . . with knives. When I shoot up in the toilets I have visions of a lot of people outside the door with knives wanting to cut me up, screaming for me. Oh, I know, they're not there, but that doesn't help, does it? You've got a very familiar face.

THE FIRST FIX: "When the effect hit me less than thirty seconds later my first reaction was one of fear for about five minutes, then another five minutes to get over that fear, and then ten seconds to realise I liked the stuff – 'the stuff' being heroin – and that I wanted more and that I was going to have more."

SEX: "But sex, as far as the 'H' user and the 'C' user go, is absolutely up the spout, to put it pleasantly."

METHEDRINE: ". . . 'M' users get this thing we call 'coke bugs' – you know, things under the skin trying to come out and the 'M' user squeezing and digging to get 'them' out."

COCAINE: "'C' hits the brain like a hot blue flash, and then it is like sex."

COLD TURKEY: "Believe you me, I have never in all my life suffered so much. . . The pain was a continual kind of screaming agony."

FIXING: ". . . I have even been so hard up on occasions to find a vein that I have shot in my eye. . ."

HEALTH: "Almost everybody that I know in the 'junkie' world catches yellow jaundice, or some such equally bad disease, through 'fixing' in Piccadilly toilets with the actual bog water. . ."

THE WORLD: ". . . and that's purely because the human race is a bunch of cowards on top of everything else."

THE PROCESS: "The thing that fills the gap . . . the whole way of life of the group . . . and the whole help of the people here."

A PROCESS STATEMENT: "A person who needs God in a world that has lost sight of God, if he cannot or does not choose to find Him, would sooner have the Devil, than the Godless compromise of the world in which he lives."



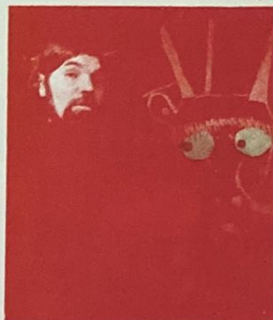
The above are extracts from "DRUG ADDICTION A PROCESS STATEMENT"

Published by The Process.
Price: £1.

Devotees of The Holy Black Master will be delighted to hear that, due to the continuing expansion of His Satanic Majesty's domain, we can now welcome even more of you to the irresistible temptations of✶✶✶✶✶✶✶✶✶✶✶✶✶✶✶✶✶✶✶✶✶✶✶✶✶✶

GUESS WHO'S CAVERN





Once upon a time there was a Good Food Angel; a very good Good Food Angel. And once upon a time, the same time, there was a Good Food Devil, who wasn't interested one bit in Angels, except perhaps to tempt them or to clip their wings a bit every now and again.

And the Good Food Angel, like all Good Food Angels, ate only Health Foods and nothing passed her lips that was not organically grown or was not completely free of preservatives and the like.

And the Good Food Devil was interested, naturally, only in indulgent food, and a thing had only to be mouthwateringly savoury or scrumptiously sweet for it to be O.K. by him.

And, of course, the Good Food Angel and the Good Food Devil were very great rivals.

And the Devil would try to tempt the Angel. But the Angel would never try to reform the Devil for she was a liberal Angel, and felt hat everyone should eat what they liked best – but who knows what really goes on in the mind of a liberal Angel.

In the course of her duties, one evening, the Angel was checking out a new Health Food Menu, a place that she had not been to before. It was quite an exciting assignment for her. "It's at Guess Who's Cavern," the Boss had said.

The Angel didn't need to guess who Guess Who was. She knew. And she shuddered a little as all Good Angels are taught to shudder at the merest mention of Guess Who. But she went along. She found the street, she found the house, she followed the steps down to the basement, her healthy heart in her mouth, ollowed the corridor to where the music was playing. She liked the music, the red lighting and the decor, and she liked the mysterous, inviting atmosphere and people she met, for though she was good, she wasn't by any means stuffy.



ell, she sat down and looked at the magnificent Menu. An angelic waitress came to her. "Hmmmmmn, nothing ut Health Food on the Menu," she thought to herself. "Can it be that Guess Who is turning over a new leaf?" he ordered Watercress, Tomato & Carrot Juice Elixir, with Real Nice Vegetable Soup to follow. and then a elicious Devilled Supreme (despite the name) with a healthy Fig, Date & Nut Pancake to follow that, covered n Maple Syrup and Cream. And she ended up with an Ogmar, which the Angels will tell you, is a Milk Potion hich can be made with Honey, Almonds, Cinnamon, Eggs or Bananas, etc. (The whole thing came to not much ore than a pound, though she could have eaten her angelic fill for much, much less.)

ell, there she was, sipping her oh-so-satisfying Ogmar, when suddenly . . . there was this flurry of a shiny sheer black cape, black as a hat, at the door, and in swirled . . . the Food Devil. The Angel watched from her secluded table (upstairs in the gallery, of course). "Has he finally seen the light?" The Angel was intrigued.



But, no. No light, no new leaf. For soon the Devil was involved in all sorts of things like Cloud Nines and Epicures, and Paté Maison and Open Sandwiches with lashings of Mayonnaise, Grilled Cheese with Bacon & Mushrooms, and Chocolate Nut Sundaes and Cinnamon Toast d Cokes and Hot Chocolate with Double Cream and super creamy Ice Cream with Butterscotch and all sorts f other Sauces, and a whole galaxy of flavours of Milk Shakes, and Pancakes with Maple Syrup and Cream. . . . . .

ell, you could have knocked the Angel down with a feather. She called the angelic waitress. "Excuse me, but that food that at . . . that Devil is eating, pardon me, it's very delicious looking, I agree, but . . . it's NOT HEALTH FOOD!"

You are right, Good Angel, as always. It is very delicious and it is not Health Food. You see Guess Who has not one, ut two Menus in His Cavern, one for all His friends who appreciate the very best and freshest in pure Health Foods . . . e you, and another for His friends who delight in indulgent food . . . like your friend the Devil over there."



he Devil, at this, looked up for a moment from his plate and gave a cheery, somewhat cheeky wave to the Angel, and motioned for her to join him.

he angelic waitress continued: "You know, when it comes to a nice place and ce food, you can't beat Guess Who for good taste. For here, now, for the first me, the Ogmar lies down with the Milkshake, the Miso with the Mayonnaise, the Black Strap eam Queen with the Crumpets.

nd she disappeared in a Cream-Puff of smoke. And the Angel joined the Devil, or vice-versa, and together ey munched their way into the New Age●



Open every day except Thursday between 11.00 a.m. & 11.00 p.m. Guess Who closes at the ungodly hour of 4.00 a.m. Friday and Saturday nights.

THE PROCESS
CHURCH OF THE FINAL JUDGEMENT
Balfour Place, Mayfair, London, W.1.

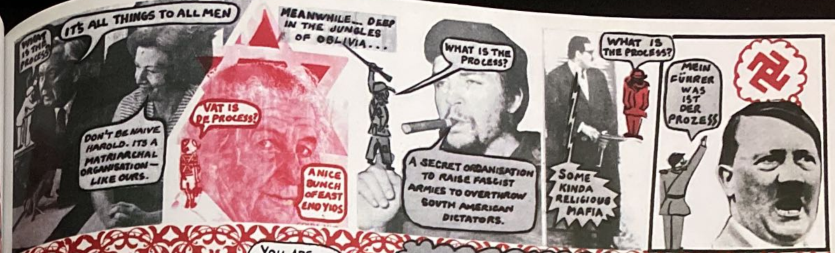
Remember, it's MEMBERS ONLY at Guess Who's Cavern so, call round or write and become a member. The Subscription is 5/- a year. REMEMBER, MEMBERS, always bring your cards.


WHAT IS THE PROCESS


WHAT IS THE PROCESS?
A NICE PLACE TO VISIT
WHAT IS THE PROCESS?
IT'S THE LAST STRAW
WAS IST DER PRO
IGNORE IT AND MAYBE IT WILL GO AWAY
QUICK... WHAT IS THE PROCESS?
A MIND-BENDING ORGANISATION FOR GETTING INSIDE YOUR HEAD.


PARDON ME LADIES... WHAT IS THE PROCESS?
WHATEVER YOU THINK IT IS...
THAT DEPENDS ON WHAT YOU GET OUT OF IT.
WHICH DEPENDS ON WHAT YOU PUT INTO IT!!
PRACTISING CATHOLICS
VOTE FOR BERNADETTE
HOLD IT A MOMENT WHAT IS THE PROCESS!
WHAT DID THE POPE SAY?
GOOD ORANGEMEN
NO REDSOCKS IN ULSTER
NO POPERY
ENGULF THE UNIVERSE!!!
WHAT IS THE PROCESS?

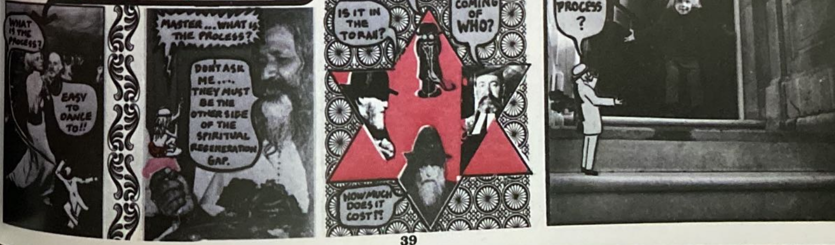

WHAT IS THE PROCESS?
A KINKY BRITISH BRAINSTORM
A CRAZY NEW AMERICAN FAD
WHAT IS THE PROCESS?
O, WHAT IS THE PROCESS?
DON'T ASK ME... I NEVER DID GET PAST THE FIRST MOVE OF THE GAME OF RAPE!!
BEAST 666
THINKS.. WHAT IS THE PROCESS
A MIRROR IN WHICH YOU SEE YOURSELF


WHAT IS THE PROCESS
IT'S ALL THINGS TO ALL MEN
DON'T BE NAIVE HAROLD. ITS A MATRIARCHAL ORGANISATION — LIKE OURS.
VAT IS DE PROCESS?
A NICE BUNCH OF EAST END YIDS
MEANWHILE... DEEP IN THE JUNGLES OF OBLIVIA...
WHAT IS THE PROCESS?
A SECRET ORGANISATION TO RAISE FASCIST ARMIES TO OVERTHROW SOUTH AMERICAN DICTATORS.
WHAT IS THE PROCESS?
SOME KINDA RELIGIOUS MAFIA
MEIN FÜHRER WAS IST DER PROZESS

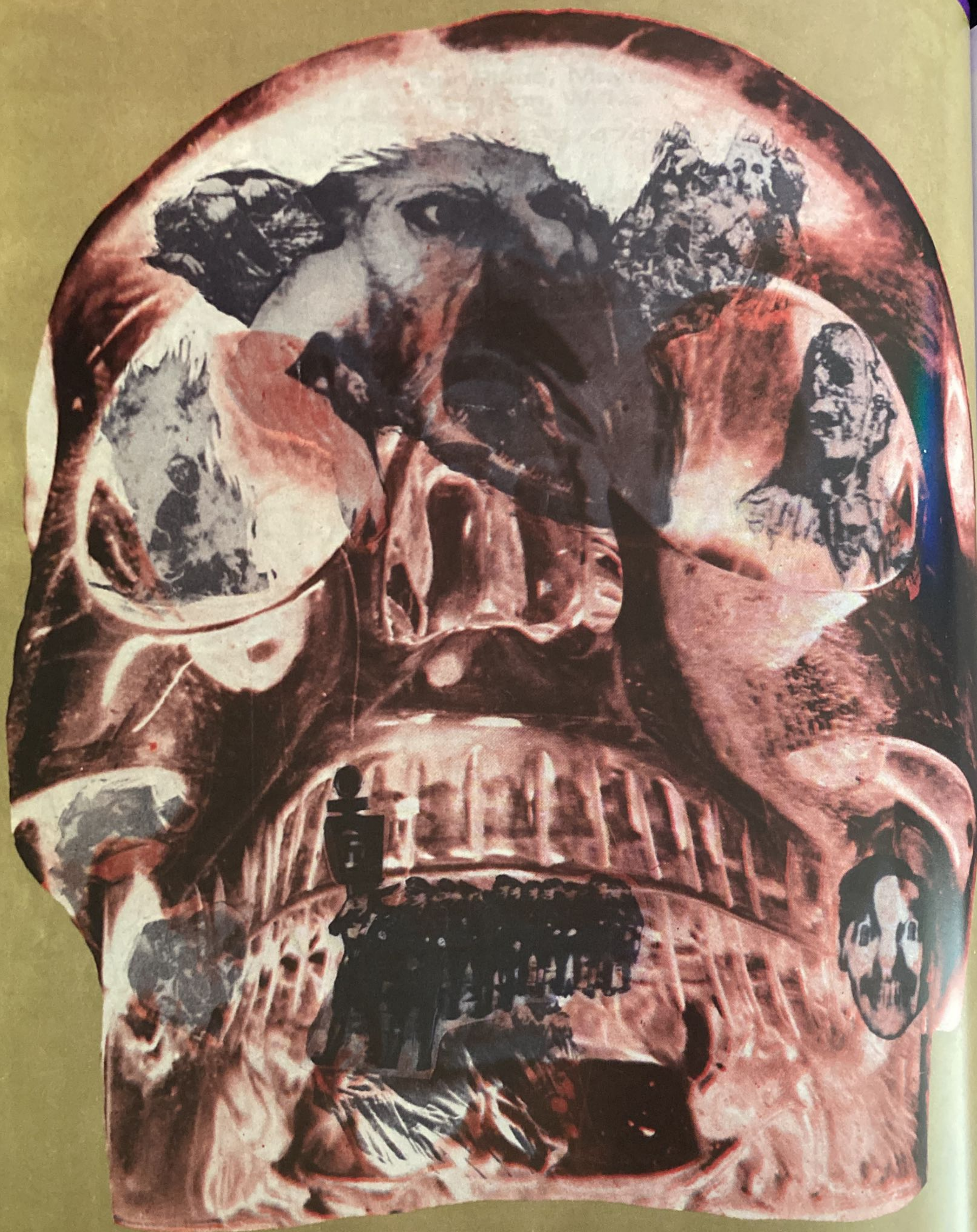

WHAT IS THE PROCESS?
MUST WE DRAG ALL THAT UP AGAIN?
YOU ARE... AND SO AM I!!
AN ANIMAL SANCTUARY!!!

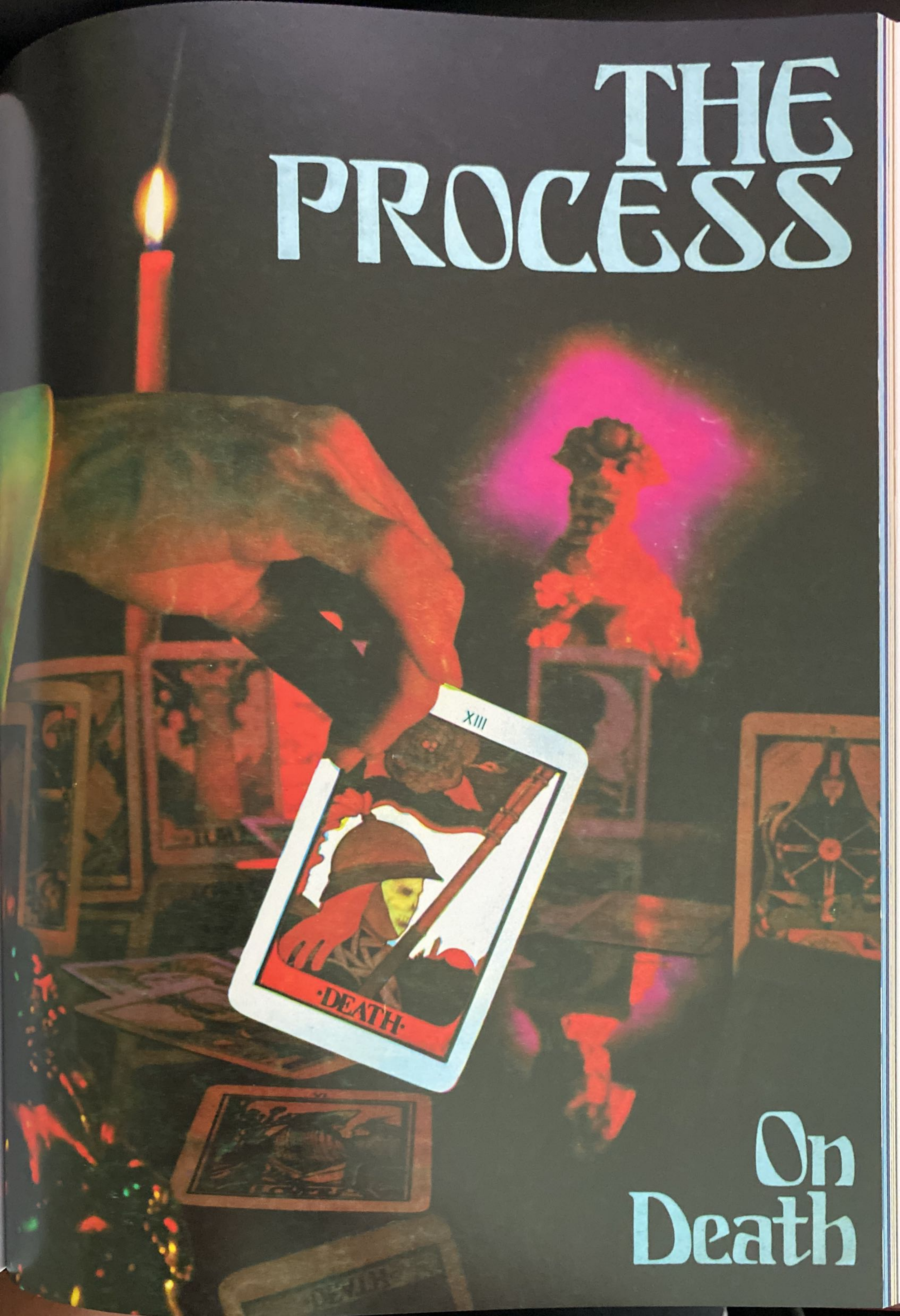

FLEET STREET
WHAT..?
GOOD COPY... BUT DON'T THEY KNOW THAT THE TRUTH LIES IN FLEET STREET.
TRASH
WHAT IS THE PROCESS?
ETERNAL YOUTH... DAMN THEM!
WHAT IS THE PROCESS?
A STEP IN THE DARK
WOT IS THE PROCESS?
NO LAUGHING MATTER!!


ANTI-VIVI-SECTION
DRUG ADDI
SEX
BAN SEX
SATAN
CHRIST
COMMON MARKET & LUCIFER
MAGIC
JEHOVAH
THE GAME OF THE GODS
OUT TO CONFUSE YOU!!!
WHAT IS THE PROCESS
HEY! WHAT IS THE PROCESS?
P-P-P-PUBLIC E-E-E-ENEMY N-N-N-NUMBER W-W-ONE
I'M A SCIENTOLOGIST KICK ME!
ITS... JUST IN TIME
2 BALFOUR PLACE
WE DON'T KNOW WE ONLY LIVE HERE
WELL AT LAST!! WHAT IS THE PROCESS ?


WHAT IS THE PROCESS?
EASY TO DANCE TO!!
MASTER... WHAT IS THE PROCESS?
DON'T ASK ME.... THEY MUST BE THE OTHER SIDE OF THE SPIRITUAL REGENERATION GAP.
WHAT IS THE PROCESS?
IS IT IN THE TORAH?
SECOND COMING OF WHO?
HOW MUCH DOES IT COST?!

NEXT ISSUE **DEATH**




THE PROCESS
XIII
DEATH
On Death



A PORTRAIT OF THE PROCESS

CHRIST said: Love thine enemy.

CHRIST's Enemy was SATAN and SATAN's Enemy was CHRIST.

Through Love emnity is destroyed.

Through Love saint and sinner destroy the emnity between them.

Through Love CHRIST and SATAN have destroyed their emnity and come together for the End.

CHRIST to Judge, SATAN to execute the Judgement.

The Judgement is WISDOM; the execution of the Judgement is LOVE.

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Or, the reconciliation of opposites.

"The only road to life passes through the Valley of the Shadow of Death." Process Precept

DEATH

lies ahead for each one of us. If we fear death then we must also fear life. If we do not accept death, our own death, then we cannot accept life. For death is as much a part of existence as life itself. We are born, we live and we shall die. It is our nature to die.

Death lies ahead for each one of us. We are at this very moment both living and dying. If we are uneasy about death, our death, then we must, as we live, be uneasy about life, our life.

How we see death, our death, is crucial to how we live our lives. We may argue that there is nothing after death, and that nobody has ever come back. But if we see the end of our bodies as the end of us then we must see death as either an escape from life or as the ultimate futility, the one a fear of life, the other a fear of death, and both a fear of existence.

But the truth is that we feel that we are immortal, and we all believe in our immortality, that there is an existence after death that personally concerns us, each one of us. The truth is that none of us can imagine ourselves not existing.

But we fear death. The whole subject is uncomfortable for us, to say the least. We feel uncomfortable in the presence of someone who is dying. We find it difficult to comfort such a person when we ourselves feel such a fear of death. Death is so often a tragedy for us (even though it may be a blessing to the one who is dying). Death takes our loved ones from us, or us from our loved ones. Death must be avoided; we must live longer and stay younger. Death is the enemy who overtakes us. We feel that the dead are death's victims. We fear death as a young child fears to go into the dark.

But more than our fear of death is our fear of misusing the life given to us as we have it, and our fear of arriving at the point of death with regrets, a sense of futility, of wrong, of waste, with feelings of failure, dissatisfaction and unfulfilment.

For, in reality, when there is no guilt for a life misused, there is no fear of death.

Death is our constant companion; always with us, waiting. If we fear death we fear ourselves. But if we come to accept easily and gracefully the inescapable fact that one day we will die, and never forget this, then we can have a fulfilling and happy life, even in the face of great adversity.

We live surrounded by death and the agents of death. Violence, war, crime and corruption, competition, the rape of our polluted planet, famine, disease, all kinds of disasters. What is there to give our lives meaning and purpose? What hope is there in a world filled with despair? How can it be possible to die in peace when we live so sadly? How is it possible to to come to terms with death, which threatens us so?

There is only one way through, though it may take many forms. We must discover, somehow, in our lives, the permanence of our spirit, that is to say the real 'us', over death and through death into rebirth. Death is the gate to life. And Christ gave us the key – survival through the power of love ✠

NEVER IN MY LIFE

"Now it is time that we were going, I to die and you to live: but which of us has the happiest prospect is unknown to anyone but GOD."
Socrates

I must admit it. I'm afraid of the idea of Dying.

Oh? Why?

Well, I don't really know what to believe. I can't see any evidence for an after-life. I don't honestly think that some people go to heaven and others go to hell, or anything like that. I just don't believe it all. I reckon that we're here because we're here, and when we go, we go.

And that's frightening?

Yes, I reckon it is. It's strange to think of all this world and all its history simply going nowhere, with no purpose, no meaning. And to think of every person living and then simply not living any more, and that's the end of it.

But I don't see what should be frightening if it's as simple as that. People aren't afraid of things they understand and know about. They are afraid of the unknown. If it were as simple as you say there would be no unknown factor and therefore nothing to be afraid of. If you really believed in what you say, then your existence would hold no value for you, and you would be as content to die as to live.

I understand your logic, but I still see nothing beyond death, and I am still afraid of dying.

I am not disputing that. But what makes you sure that because you see nothing beyond death, it is therefore true that there is nothing beyond death? That is as illogical as it is for a deaf man to say that there are no sounds in the world just because he cannot hear them.

Very well. How do you see death?

Let me make an analogy. Imagine that you are two people, one of whom works by day, and the other of whom works by night. Precisely as one goes to sleep as day changes to night, so does the other awaken. And as night changes to day, so does he go to sleep and the first awakens. The two never communicate because they are never both awake at the same time. And one never knows what happens at night and the other never knows what happens during the day.

And you're saying that one state is life and the other is death. And that when I die it is simply the same as another part of me that I don't know about waking up.

I'm not saying anything as fact. I'm simply pointing out that since you don't know what happens after death you would be being illogical to say that nothing happens. But you will agree that the analogy is interesting.

Yes. I suppose that sleep itself is a kind of death.

Well, certainly no one has ever offered a proven explanation of what sleep is or what happens to you when you go to sleep.

Alright. I accept that death is a state which is as complete in itself as life is. But where does that get me?

How about examining each of them a little more closely? One thing that I am sure you are still doing is seeing life as something to strive for and death as something to avoid.

If I didn't do that I'd be a suicidal case!

As to some extent you are. At least you [illegible] conflict around it. But there is certainly a [illegible] death wish. Not only you, but the [illegible] world. Man as a race is committing [illegible] on a global level. He is destroying his en[illegible] ment by polluting it, and using that to p[illegible] and kill his own body. And you are prob[illegible] doing your bit as well. Do you drink, sm[illegible] take drugs (even aspirin), eat any kind [illegible] unhealthy foods? You are simply hast[illegible] your death. And note how strongly you [illegible] addicted to each of the things that are ba[illegible] you, that are death-orientated. Which [illegible] you how strong the death instinct is – addictive!

Well, if that's the case, it's absolutely ter[illegible]

Is it? Just a minute ago I said that you pro[illegible] saw life as good and death as bad. Obv[illegible] you do. But look at death for a moment [illegible] as a natural development. The world and [illegible] one in it is simply evolving towards the [illegible] state, towards the final release from this [illegible] Go back to the comparison with being [illegible] How many people leap out of bed with ex[illegible] tion in the morning? Most have to tear [illegible] selves away from sleep.

Yes, but plenty equally find it difficult [illegible] to sleep.

Ah, but think of the suffering that th[illegible] them. You're making my point for me. [illegible] yearn for sleep, for release from the [illegible] and worries, fears and failures of this [illegible]

And you mean that on an overall le[illegible] yearn for death?

There is of course a conflict: fear of dying having not accomplished one's ideals, in a state of failure or futility and so on; but at the same time there is the longing for release from a world in which these ideals are seldom realised.

So what happens when you die?

It's a bit like the other half of you waking up. You don't know about it, because you (the you that's here now) are unconscious at that point.

Do you mean that someone who was alive a hundred years ago is now alive on some other level?

Possibly. Unless he has completed that cycle and has "reawakened" into this world again.

Oh! Now you're talking about reincarnation. You're going to tell me that I've been here before, and that if I'm good I come back as a crown prince, and if I'm bad I come back as a rat.

Alright. Let's say that you only live once. Then what?

Maybe you just go into this other state you were talking about.

Oh no. What I was describing was a pattern that formed a cycle. It is like day changing to night, changing back to day; or like the seasons of the year repeating each other, and so on. But your belief in only one life here simply compounds the sense of futility in being here at all that you were talking about at the start. Think of the world for a moment. There is no new creation of matter within it. When something dies it does not vanish. It transmutes and is reborn. The same must logically be the case with the human soul. It is not extinguished but is reborn.

Fair enough. But if a tree dies, the same tree is not reborn. A new tree grows out of the ground of which the old decayed tree becomes a part.

The same is true with a person. You are not the same person who was walking around two hundred years ago. You have no memory of that state. But unconsciously you are the product of your past incarnations, and your behaviour patterns and basic personality were set by actions that you have taken many ages ago.

I am beginning to understand you. In fact many people tell us that our behaviour is established by things that happen to us in early childhood. That must be valid up to a point, in that they realise that one is the product of one's past experience. But they omit the possibility of thousands of years of experience.

Absolutely. Think beyond the individual for a moment onto a mass level. There is a well-known phrase: that history repeats itself. Of course it does. A civilisation lives and dies away. A new one takes its place, but its fate ultimately is the same as its predecessor, and for the same reasons. Most civilisations are born out of the quest for a spiritual ideal, and die because the ideal is corrupted and the society becomes materially orientated. It applies to all civilisations — ancient and modern.

So all history is a pattern of birth, life, death, rebirth and so on.

And not simply all history but all existence. The whole Universe is absolutely logical in structure. All existence moves according to a pattern that is perfect. How could it be any other way?

Absolutely. And where there is no apparent logic, then we would do well to look for it rather than assume blindly that there is none. But tell me one thing. If death is part of a natural cycle why is there so much suffering inherent in dying?

Primarily because humanity rejects the natural cycle of life and is constantly fighting nature. Consequently its death becomes painful.

You keep talking about the death of humanity.

Yes, the whole world is dying. The cycle of humanity has reached its end, and all human beings are dying as parts of the human structure, so that they can reawaken in the "other world". The whole world is subject to the same cycle as each individual person. Up to this time when an individual has died he has had to return to this world. But now the whole world is dying, to be reborn into another plane of existence. In religious terms this "other world" is Christ's world — the Kingdom of GOD.

You make it sound much nicer than this one.

Why not? Does this world satisfy your ideals? Can you fulfil yourself within the structure of humanity? Why do you think humanity as a race is heading relentlessly for death? Would it do that if it wanted to stay alive on this earth? It is pursuing a systematic and ruthless destruction of its world, and consequently of itself. And those who fight that destruction are fighting a tidal wave that cannot be turned back.

Do you remember your analogy at the start about each of us being two people, one who lives by day and the other by night? I automatically assumed that the part of me that is conscious now was the day part. But the more you talk the more you make this life seem like night — just about to end as I wake up into real life.

Is that not quite logical?

Who are you anyway? What are you telling me all this for?

Don't you know me?

I've never seen you in my life.

That's right. You've never seen me in your life. Never in your life ✠



from Aaron

© ACCEPTANCE OF DEATH

"From the middle of life onward, only he remains vitally alive who is ready to die with life. The negation of life's fulfilment is synonymous with the refusal to accept its ending. Both mean not wanting to live; not wanting to live is identical with not wanting to die." *C. G. Jung*

"There'll come a time when all your hopes are fading
When things that seemed so very plain
Become an awful pain
Searching for the truth among the lying
And answered when you've learned the Art of Dying." *George Harrison*

"Learn to die and thou shalt learn to live, for there shall none learn to live that hath not learned to die." *The Book of the Craft of Dying*

"No man enjoys the true taste of life but he who is willing and ready to quit it." *Seneca*

"Only the man who no longer fears death has ceased to be a slave." *Montaigne*

"Life is not genuinely our own until we can renounce it." *Hermann Feifel*

"If one wishes life, one should prepare for death." *Sigmund Freud*

© FEAR OF DEATH

"Neither the sun nor death can be looked at with a steady eye." *La Rochefoucauld*

"Man fears death as the child fears to go into the dark." *Francis Bacon*

"No one knows with regard to death whether it is not really the greatest blessing that can happen to man; but people dread it as though they were certain that it is the greatest evil." *Socrates*

"A symptom of repressed anxiety about death may be the widespread interest in violence and destruction — at a safe distance, in a book, a film, or Vietnam." *Rosalind Heywood*

"The fantastic efforts we put into maintaining life in this western society show our terror of death." *Dr. R. P. Choichet*

"The end of our race is death; 'tis the necessary object of our aim, which, if it fright us, how is it possible to advance a step without a fit of ague." *Montaigne*

© . . . AND OF LIFE

"We have to begin by admitting and even accepting our violence, rather than blindly destroying ourselves with it, and therewith we have to realise that we are as deeply afraid to live and love as we are to die." *Dr. R. D. Laing*

© PROTEST

"If death is not a prelude to life, the intermediate period is a cruel mockery." *Gandhi*

© IMMORTALITY

"No one believes in his own death. In the unconscious everyone is convinced of his own immortality." *Sigmund Freud*

"Whether you think of it as heavenly or as earthly, if you love life, immortality is no consolation for death." *Simone de Beauvoir*

PERSPECTIVE

"Who knows if to be alive is not really to die, and if dying does not count in the nether world as being alive?"

"Who knows if this experience we call dying is not really living, and if living is not really dying."

Euripides

DEATH is the separation of the soul and the body.

From the moment we are born into this world, we move towards that separation. Therefore from the moment that we think we begin to live, in actuality we begin to die.

We do not begin with soul and body apart, and then move towards a union between them. We begin with soul and body together, and then move towards a separation of one from the other.

We are dying people in a world of dying people. Is it surprising that we inhabit a dying world?

Such pessimism! But is it?

Pessimism is believing that you cannot have that which you desire to have, that you cannot do that which you desire to do, that you cannot be that which you desire to be.

So if we desire to live and to move towards life, then we are pessimists if we believe that we can only move towards death.

But on the other hand, if we desire to die and to move towards death, then we [illegible] if we believe that we have no choice but to do just that.

But who desires death? The whole human structure, its moral codes and its scale of values, is orientated towards a resistance of death, a denial of death, a postponement of death; basically a fear of death.

And it's that orientation which makes pessimism inevitable within the human structure. Because human beings can only believe in their resistance, their denial and their postponement of death for just so long. Eventually they must acknowledge death. Eventually they must face the fact that the one thing which their whole pattern of existence teaches them to abhor is unavoidable. And that is when pessimism comes to the surface and undermines their confidence.

The pessimism is always there, beneath the surface, just as the knowledge of the inevitability of death is always there, but it's held at bay, just as death itself is held at bay, until it can be held at bay no longer.

When it comes to the surface we may not always know that the depression or futility or boredom or frustration or sheer misery that we feel, is due to our realisation of the inevitability of the death we fear so much, but that does not in any way lessen the depression, the futility, the boredom, the frustration or the misery.

• • •

But what if we should break free of the structure which teaches us abhorrence of death? What if we should discard the pattern of existence which convinces us that death is an evil that must be fought against at all costs and with every available weapon?

What if instead of trying to hide from ourselves the fact that we are dying, and when we fail to do that, facing it with dread or at best resignation, we acknowledge it and look forward to its fulfilment with eager anticipation and positive expectancy?

We are dying and the world we inhabit is dying. What if we should cease to exist in suppressed and seldom admitted horror of both these facts, and welcome them with pleasure and satisfaction?

Suicidal? No. Such freedom from fear, if we can attain it, carries with it too much knowledge to incite us to swing to the other side and grasp for the fulfilment before it is due. We would know, if we truly knew the benefits of death, that those benefits cannot be had by any attempt to cut short the time of dying — except for some worthwhile purpose far outside the limits of pure self-interest. If we artificially and unnaturally escape the tasks and hardships of that time, we simply have to return to the beginning of the cycle, unrewarded and unprogressed, and start again.

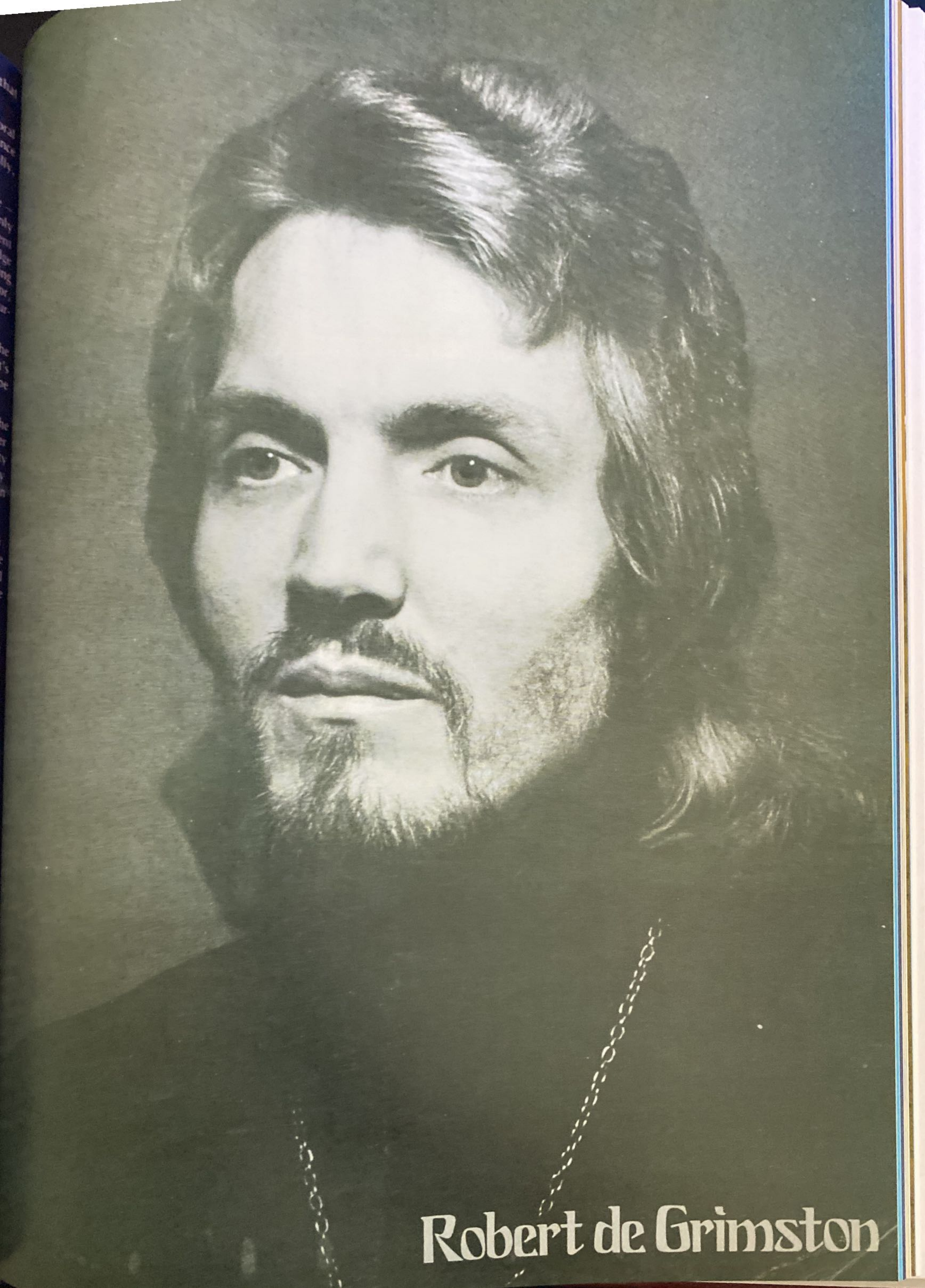
No; he who is free of the abhorrence of death, and sees the full meaning and significance of it in positive and desirable terms, is not a potential suicide. Quite the reverse. He, of all people, can find the greatest possible joy in human existence, because he can acknowledge without fear that it is a state of constant dying, instead of having to pretend, until he can pretend no longer, that it is a state of constant living. And paradoxically, because of this, for him it *becomes* a state of constant living.

And that is the key to breaking free of the abhorrence and fear of death; to see the full meaning and significance of it in positive and desirable terms.

And the secret is to begin with some very simple logic.

If we will accept the basic premise that in our present human condition we are not living but dying, then we do not have to change our desires in order to become optimists as opposed to pessimists.

(cont'd on page [illegible])


Robert de Grimston



We desire to live. We want a state of living. That is natural and good. But our human existence is a state of dying. Therefore we do not desire to perpetuate our human existence beyond its natural span.

And if as soon as we are born *into* this world we begin to die, it is logical to assume that as soon as we complete our dying, and die, *out* of this world, we must begin to live.

And so it is. On this side of the cycle is a state of dying; on the other side of the cycle is a state of living. When death is complete, when dying reaches its fulfilment in the final separation of soul and body, then living begins. The soul and the body cannot be any farther apart from each other, and because existence never stands still, they must, by all the laws of the Universe, begin to come together again.

And as long a time as each of us has spent suffering the gradual separation, carrying the burden of soul and body being slowly torn apart, that long shall we spend in the great joy of bringing them once more together again; a different body in material terms, but the same body in essential terms, and of course the same soul.

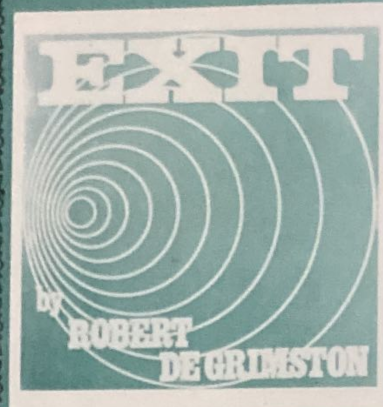
The completion of dying, which is death itself, is the beginning of living. When we know that, not only on the surface with our intellect and our thoughts, but deep down with our awareness and our feelings, then we are free of the structure which makes us fear death, and thereby urges us to resist it, and gives us a sense of failure because we cannot effectively do so.

And instead, we shall look forward with joyful anticipation to the end of our human existence, because we shall know with a simple clarity, that for us, when dying ends living must begin ✠

"Death is the gate to life."

St. Bernard

EXIT: TEACHINGS OF THE PROCESS



THE UNIVERSAL LAW The Law is, "As we give, so shall we receive."

THE CYCLE OF IGNORANCE The cycle of promise, pursuit and disappointment.

THE SEPARATION Do not feel that even one moment of suffering is without purpose.

THE SELF The only road to Life passes through the Valley of the Shadow of Death.

CONTROL IS CONTACT There is no other cause for our own dissatisfaction, except our own ignorance.

THE NEW GAME Where there is love, respond to it. Where there is no love, give it.

THE GAME OF THE GODS The awareness of a fundamental unity preserves harmony in a dual...

THE LIE The basis of conflict is a lie. And the lie is the image of divergent interests.

"What you will read in EXIT was written by ROBERT DE GRIMSTON, Founder of The Process Church of The Final Judgement.

It was written by him over a period of nearly two years, originally only for internal Brethren of The Process (which explains the term 'BI' – Brethren Information).

Some of the earlier BI's will point out to the reader the toughness of the road that we of The Process undertook to travel.

We knew it would be hard. None of us had any illusions about that, since we all as human beings have travelled so far downwards from our original point of purity. Equally we knew that there was a time limit to the hard part of the journey, a time limit to the feelings of pain and negativity we had to feel, in order to complete our – for want of a better world – expiation.

If you, the reader, follow our progress through the book, you will see the point where the beginning of the breakthrough occurs, you will see the breakthrough itself. And you will see what is on the other side of the breakthrough.

From feelings of failure to knowledge of success; from the shackles of death and all that death represents, to the certainty of life and everything that goes with that certainty; the joy, the fun, the strength and confidence, and every other feeling of positivity that is part of the certainty of life and love.

What is contained in this book is an integral part of our progression. It is the awareness of the Gods channelled by Robert de Grimston, who has given us permission to publish his work.

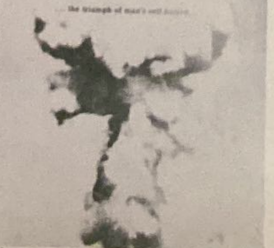
The BI's we have chosen to include are the ones we feel are most immediately applicable for those of you who feel caught up in the human game of conflict, dissatisfaction and disillusion; the human game, from the miseries of which, we of The Process, from personal experience, know: THERE IS AN EXIT."

'Exit' (207 pp. with diagrams) written by ROBERT DE GRIMSTON, is available from all Process Chapters (send $6.50 incl. post & packing).

THE GODS ON WAR







The conflict of WAR, written down and expressed with passion. The reality of war and the emotions of war, that rip soul and body and mind asunder.

The tragedy of war. The lust for war. The violence. The destruction. The blind aggression. The smell of fear. The heroism in war. The sorrow. The pain. The poignancy. The rush of victory. The agony of defeat. Man debased and ennobled. The senselessness of war. The justification of war. WAR WAR WAR. Can we ever get the message? In war, as in every other sphere of human activity, the Jehovian, Luciferian, and Satanic Gods patterns and the conflict between them are enacted with blinding and blind - intensity. As always, Christ it is who lays bare the conflict and lays the way open for us to resolve it within ourselves.

The Gods on War (112 pp. with 43 full page photographs) is recorded by ROBERT DE GRIMSTON and is available from Process Chapters (price $5.50 plus 25¢ for postage and packing).
N.B. The Gods on War shows the deep horror of war and pulls no punches; it will induce strong emotional reactions.



From John

I long for Death, for he is my brother. He is that part of myself which is forever sitting on my shoulder, watching my antics in in this game of Blindman's Buff which is life on the planet Earth. I stretch out my arms to welcome him, for I know that when I join with him again I shall be free of this tortuous coil of human weakness and vulnerability, this imperfection.

It does not matter when he shall come, for I am ready. I have played my part, I have done what I was created to do, I have known and experienced the full range of human life. I have felt its victories and defeats, I have known pain and suffering and terror and isolation and old age. I know that I am nothing, and I know that in my God and with my God I am everything. And Death, he is my brother. And until we are united again, there is work to be done and the Purpose to be fulfilled. And the greatest glory and the greatest blessing is this: that the End comes, when all the servants of GOD shall meet our brother Death, and rise with the Phoenix from this fulfilled Creation and know again the Unity and the Majesty of the GOD from whom we came ✠



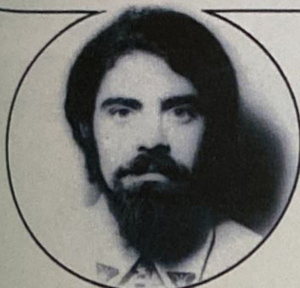
From Phineas

The still voice from inside that tells me life is not all it might appear to be; the secret whisper that reminds me that all that glitters is not the key to happiness. There is very much more to living than the simple pursuits of our meagre body.

There is the eternity my soul exists within. Outside this finite existence of my body, and its finite lifetime, exists an infinite space of time that is my soul's. Whence it came and whither it goes, I do not know, but can I jeopardise its life, destroy and mutilate its chance of life by following the urges of this transitory body to live a life of whim and insignificant desire?

Death — the body dies — its final pain, its anguish, its last cry for recognition. Do we care, do we bemoan its loss? No!

This Death will be a moment of great glory in my existence, a day of redemption when all has been paid back. Returned shall be my soul into the bosom of its GOD. This life, with all its pitfalls, all its tinsel dreams, temptations and seeming rewards, will fail to trap my soul in its illusion ✠



From Jethra

We laugh, tossing our heads
But she stands to watch and wait
To tickle our feet
She sets her pen down
And she's seduced another clown.
That's all she wrote, the widow shouts
But even now her fire burns out
Lady Death knows all mystery
In her graceful figure
Dangle our hair
Nourishing us with milk that's dry
Enfolding us in arms we cannot see
Calling us to the home where we can't go,
and yet
Sweet succulent Lady Death, we conquer you
daily
And in the fullness of our every breath
Reject your encompassing caress.
Sweet succulent Lady Death, we conjure you
daily
And in the fullness of our every breath
Hide from your encompassing caress,
Silent as . . ., dark as . . ., mistress of mystery
Flowing gracefully down marble staircase
Thru' cherry-blossomed courtyard and wide
corridor
Tapering down into twisted passages
And in the candled darkness of your secret
chamber
Await your seduction scene. Your call
Whispers in the wind outside the window
In the crispness of winter night
Tempting the brave
Tormenting the unskilled at your game ✠



From Flavia

Our bodies will die. Our minds will die. At death our problems and conflicts will cease to be.

But you and I will not die.

At the moment of death we will know the part of us that isn't all body, mind, problems and conflict. We will be released from them. Released from the human suffering and the pain.

In many ways we long to die and be rid of the heavy shackles of fear and pain that keep us here, to be free of the constant agony with no hope of ecstasy.

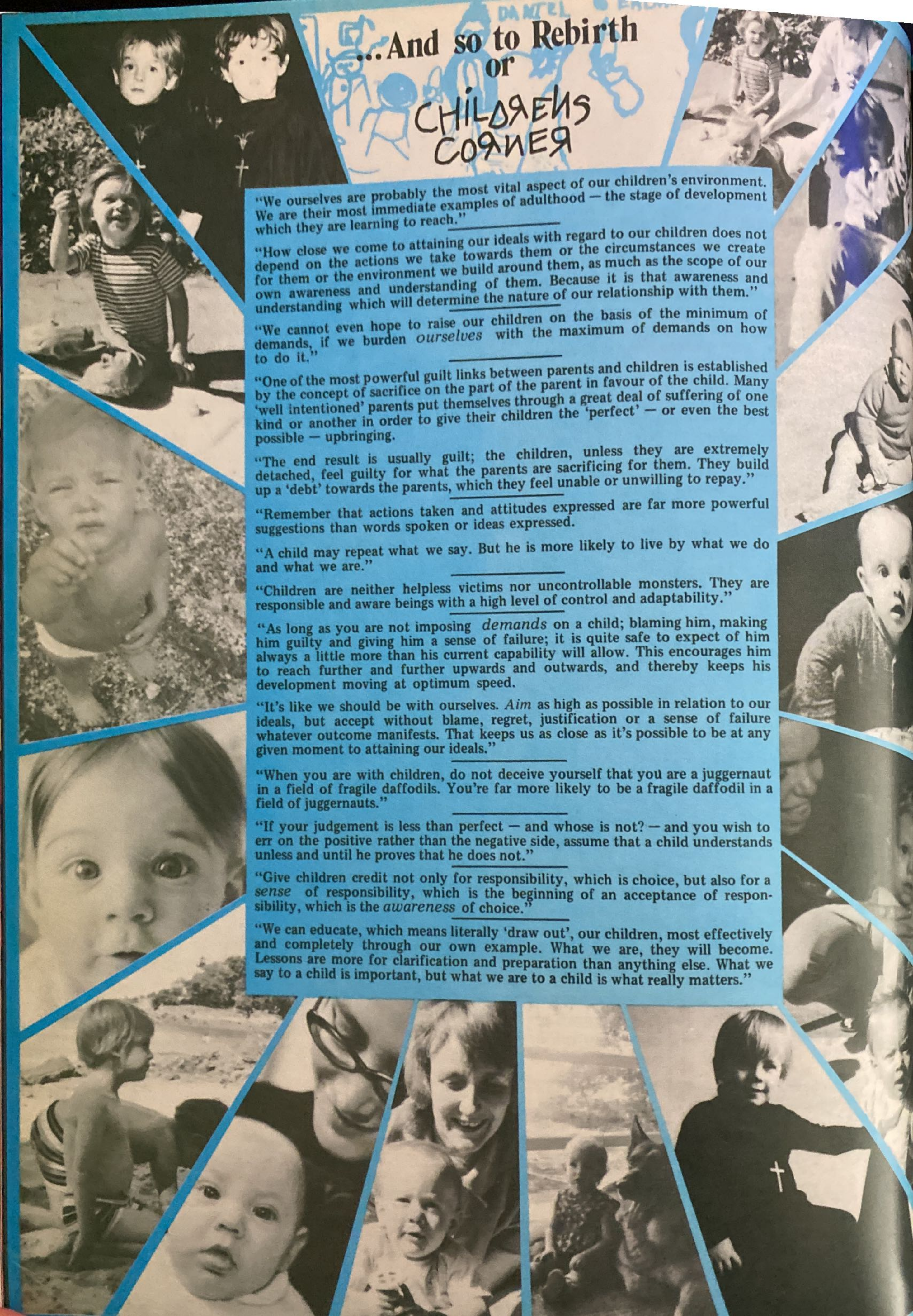
And only through Death, Death to all the traps that we have used to trap ourselves within ourselves, Death to all burdens and limitations of the body, can our soul be free to soar. To soar back to a time we remember well. A time of peace, love and joy. A time of being with our Creator, the one being that can truly love us, that can truly claim our souls, because our souls are a part of it, to soar beyond time.

Death is the doorway that leads to Lucifer, and Lucifer is the Fulfilment ✠



From Janus

To the soaring, timeless freedom
of escape into her arms
death I worship
and death I long for
for death is the door
and to enter death
shall be my joy
in the silent, floating world
of death I shall be free
in death I shall find peace
and the quiet solitude of forever
and death shall be my comfort
and my friend
death is my guardian
and my guide
to the times of quiet past
when all was black and still
in the forever of beyond
and in the timeless, inky blackness
we were alone, death and I
and I loved her
wallowing in the moist throbbing darkness
of her soul
it is there I belong
in death
in the quiet floating darkness
of forever
for death is my bride
and I her slave
and together we stalk,
relentless
seeking the time of our joy
and our joy is death
and the time of death is come ✠



...And so to Rebirth or CHILDRENS CORNER

"We ourselves are probably the most vital aspect of our children's environment. We are their most immediate examples of adulthood — the stage of development which they are learning to reach."

"How close we come to attaining our ideals with regard to our children does not depend on the actions we take towards them or the circumstances we create for them or the environment we build around them, as much as the scope of our own awareness and understanding of them. Because it is that awareness and understanding which will determine the nature of our relationship with them."

"We cannot even hope to raise our children on the basis of the minimum of demands, if we burden *ourselves* with the maximum of demands on how to do it."

"One of the most powerful guilt links between parents and children is established by the concept of sacrifice on the part of the parent in favour of the child. Many 'well intentioned' parents put themselves through a great deal of suffering of one kind or another in order to give their children the 'perfect' — or even the best possible — upbringing.

"The end result is usually guilt; the children, unless they are extremely detached, feel guilty for what the parents are sacrificing for them. They build up a 'debt' towards the parents, which they feel unable or unwilling to repay."

"Remember that actions taken and attitudes expressed are far more powerful suggestions than words spoken or ideas expressed.

"A child may repeat what we say. But he is more likely to live by what we do and what we are."

"Children are neither helpless victims nor uncontrollable monsters. They are responsible and aware beings with a high level of control and adaptability."

"As long as you are not imposing *demands* on a child; blaming him, making him guilty and giving him a sense of failure; it is quite safe to expect of him always a little more than his current capability will allow. This encourages him to reach further and further upwards and outwards, and thereby keeps his development moving at optimum speed.

"It's like we should be with ourselves. *Aim* as high as possible in relation to our ideals, but accept without blame, regret, justification or a sense of failure whatever outcome manifests. That keeps us as close as it's possible to be at any given moment to attaining our ideals."

"When you are with children, do not deceive yourself that you are a juggernaut in a field of fragile daffodils. You're far more likely to be a fragile daffodil in a field of juggernauts."

"If your judgement is less than perfect — and whose is not? — and you wish to err on the positive rather than the negative side, assume that a child understands unless and until he proves that he does not."

"Give children credit not only for responsibility, which is choice, but also for a *sense* of responsibility, which is the beginning of an acceptance of responsibility, which is the *awareness* of choice."

"We can educate, which means literally 'draw out', our children, most effectively and completely through our own example. What we are, they will become. Lessons are more for clarification and preparation than anything else. What we say to a child is important, but what we are to a child is what really matters."

A few PROCESS GUIDELINES.

● Where possible, within a structure of practical requirements, allow a child to choose his own activities and interests. Give him as wide a range of choice and opportunity as possible, and leave the decisions in this direction to him.

● Where possible, allow a child to discover things for himself. Guide his attention, question, demonstrate, and give him any relevant factual information which he cannot discover for himself, but avoid forcing information on him.

● Where possible, help a child to see the positive aspect of everything; not by concealing any negative aspect, but by exposing it fully (the pain, the suffering, the unhappiness — i.e. the evil — involved) and showing what can be learned from it or how it can be used positively, and how it can be worked through to the other side.

● Where possible, draw out a child's attitudes, reactions, emotions, opinions, views and responses, both positive and negative, to any significant — or insignificant — situation or information, and help the child to learn and benefit from them.

● Where possible, encourage children to share their attitudes, reactions, views, responses, etc., both negative and positive, with one another, and show them the value of understanding as opposed to condemning or despising one another's feelings.

● Where possible, use a child's reactions and responses to help him to discover his particular interests and most suitable areas of activity, and thereby develop his talents and qualities.

● Where possible, avoid preconceived ideas of how a child *should* or *ought* to react to certain situations and information. Allow him his own spontaneous reaction, and then help him to become aware of it and learn from it.

● Where possible, avoid trying to compel a child to remember something. Resistance of the deep and unconscious instinct to forget only intensifies that instinct. Allow a child to remember just what he needs to remember. The power of his memory will be in direct proportion to his sense of basic security, which indicates the way to foster good memory without having to lay any stress on its value or for that matter on the detrimental effects of forgetting. Avoid labelling remembering as 'good' and forgetting as 'bad', and avoid 'testing' memory, so that those who remember feel superior and those who forget feel a sense of failure. Children will discover the value of both remembering and forgetting according to requirements.

● Where possible, avoid any doctrine of virtues or morally superior qualities. Give children as little opportunity as possible to be self-righteous or superior with one another. Allow *them* to discover what makes them feel good and what makes them feel bad.

● Where possible, allow consequences and disciplines to guide a child towards the required standards of behaviour. Moralisations are at best ineffective and at worst an encouragement to rebellion. Within the structure of those standards, avoid preventing a child from following his instincts and inclinations. But at the same time help him to become aware of the consequences of his actions.

● Where possible, as regards basic education (reading, writing and arithmetic), let children find their own pace and their own methods. Don't force learning on them. Don't give them dead-lines or standards to meet. Don't *demand* of them. Give them opportunities to learn in the most natural and spontaneous way, discovering as much as possible for themselves.

● Where possible, avoid 'protecting' children against negativity (both their own and other people's), criticism, 'unpleasant' experiences, the consequences of their actions, work, hardship, penalties and reprimands; in other words, 'reality'. (This obviously does not mean that you shouldn't save them from drowning or prevent them from jumping out of windows and the like. It's certainly possible to overdo physical protection of children, but what we are concerned with here is moral and emotional protection.)

Children tend to feel as vulnerable as those around them consider them to be. If we regard them and treat them as fragile and vulnerable to reality, that is how they are most likely to feel; fragile and vulnerable. Whereas if we give credit and recognition to their basic strength and *in*vulnerability, then *that* is how they are most likely to feel; strong and *in*vulnerable.

Learn to differentiate between, on the one hand, love of a child, which means recognition of his qualities and abilities, and awareness of his needs and requirements, and on the other hand, unreal protection of a child, which means a reduction of his qualities and abilities, and unawareness of his needs and requirements.

● Where possible, avoid feeling bad about not *invariably* following these guidelines! ✠

LETTERS

DEAR MEMBERS OF PROCESS,

Thank you for your letter and 'SO BE IT'. It explained a lot but I would still like to ask some questions.

1) Do you want people like me who are truly interested to give up our jobs and families? I am a nurse and I like looking after the sick.

2) I don't understand about Lucifer. I was brought up a Catholic and told to believe. But I always thought Lucifer was Satan. Where am I going wrong?

Best wishes or So be it.
GILL DOUGLAS (Student Nurse)
SEFTON HOSPITAL, LIVERPOOL

P.S. About PROCESS 5. It was frightening but the truth always is. I've not thought so much for a long time.

1) No. There is no need for anyone to give up jobs or families in order to be part of The Process. (See Page 38).

2) Recently we came upon the following quotation from the "Dictionary of Angels" by Gustav Davidson, which coincides with our own knowledge of Lucifer.

"LUCIFER: ("light giver") – erroneously equated with the (supposedly) fallen angel (Satan) due to a misreading of Isaiah 14:12: "How art thou fallen from heaven, O Lucifer, son of the morning," an apostrophe which applied to Nebuchadnezzar, king of Babylon (but see under Satan). It should be pointed out that the authors of the books of the Old Testament knew nothing of fallen or evil angels, and do not mention them, although, at times, as in Job 4:18, the Lord "put no trust" in his angels and "charged them with Folly", which would indicate that angels were not all they should be. The name Lucifer was applied to Satan by St. Jerome and other Christian Fathers."

We can go some way towards explaining how this misconception came to be given credence.

Christ is the Spirit of Unity. But the early Church, chiefly under the direction of St. Paul who had been a devout Pharisee before his conversion on the road to Damascus, gave Christianity a heavy Jehovian bias, to which it has clung ever since. Therefore it is understandable that Lucifer should become identified with 'the Adversary', which is Satan.

Now it is true that Lucifer's Light, which includes all of life's gentler pleasures and indulgences, CAN lead a human being into the realms of greed, excess, dependence, materialism, envy and demand for more and more and more. And that is indeed Satan's territory. But it is equally true that Jehovah's rigid puritanism CAN lead a human being into the realms of bigotry, intolerance, cruelty, repression, prejudice and war. That is what happened to Christianity – the Crusades, the Inquisition, witch hunting and other highlights of the Church's history are the stark illustrations of this trend. And that too is Satan's territory.

Jehovah rules the Christian Church, so Lucifer is identified with the Devil. But Satan takes His toll of the fallen, Jehovian and Luciferian alike.

And finally, here is what the Dictionary of Angels says of Satan Himself.

"SATAN: the Hebrew meaning of the word is "adversary". In Numbers 22:22 the angel of the Lord stands against Balaam "for an adversary" (satan). In other Old Testament books (Job, Chronicles, Psalms, Zachariah) the term likewise designates an office: and the angel investing that office is not apostate or fallen. He becomes such starting in early New Testament times and writings, when he emerges as Satan (capital 'S'), the prince of evil and enemy of GOD . . ."

Another concept which coincides with our own knowledge. Satan fulfils a function on behalf of GOD – not an enviable function, but a necessary one if the human game is to run its course. And as long as human beings BLAME Satan for the evil in themselves, instead of acknowledging His real purpose which is to bring out that evil and expose it, there can be no redemption.

DEAR PROCESS,

You say some amazing things most of it is pretty good stuff. But the bit about 3 Gods. The only way I see this is as an image to demonstrate 3 driving forces. Then it makes a lot of sense, but as 3 actual Gods, well, I would have thought that is really a bit short sighted.

PETER PITT
TWICKENHAM, MIDDLESEX

GENTLEMEN AND LADIES,

As a young man touring Europe 3 years ago I came across your May 1967 issue of Process which I then found intriguing.

I again found this magazine recently while moving, and find it now dazzlingly enlightening.

It takes a simple courage to declare that the Emperor is not wearing any clothes at all.

HENRY ZALASKI
SU. PINES N.C. USA

DEAR SIR,

Your paper The Process No. 5 was sold to me in the street on Saturday. I am very concerned about the article "The Ultimate Sin" about cruelty to dogs in the form of experiments.

I have written to the RSPCA about this and sent them a donation. I hope you will co-operate with them and make the facts available so that this cruelty may be prevented, as this should not be allowed to continue!

If I can be of any assistance I shall be glad to help.

ALINE JOLIVET
LONDON W.8

DEAR PROCESS,

When I was living in Chicago I saw your magazine number 5, and I really dug it. It seemed to me that you were in touch with some important ideas – I've found your analyses really helpful in understanding things/people. And the grafix – far out!

Thank you Free, Mulul MICHAEL ABRAHAMS
VASSAR COLLEGE
POUGHKEEPSIE, New York 12601 USA

DEAR PROCESS,

Having bought your Process on Fear, I read
So:

Why no great goddesses, eh? . . .

I have a candidate for the universal phobia: fear that life is meaningless. We're here beca[use] we're here, etc. Hence all religions, includ[ing] yours . . .

Anyway, good luck to you, mates. I hope [you] make a lot of people happy. But I do think [it] unfair to have no great goddesses. An[d] injustice to ould womankind!

OLIVIA DICKINSO[N]
PEMBROKE COLLEG[E]
OXFORD, ENGLAN[D]

There are Great Goddesses. But they prefer [to] remain either in disguise or anonymous, [a] singularly female characteristic.

MY TRUE BROTHERS,

I need you. My brother brought home an is[sue] of Process (Number 5) and wow!!!!! You['re] really heavy! I'd like to learn more about yo[u].

SUE CAR[Y]
JOLIET, ILLINOIS, U[SA]

DEAR PEOPLE OF THE CHURCH OF TH[E] FINAL JUDGEMENT,

I have been reading your magazine "Process" and have noticed how you quote liberally from the Bible. Yes, Christ, the Lord, will come again – and maybe quite soon. But will he be pleased to find you waiting for him, when you choose to ignore the objective facts of his teachings here on earth? "Two thousand years of the Christian message have failed to wipe out hypocrisy". How true, because men do not accept the teachings of Christ, as he gave it. Don't blame the piano for not playing, if you won't go to it and play it. Jesus calls upon men and women everywhere to renounce hypocrisy, to look honestly into their lives and confess before him the fears, sexual lusts, appetites and inadequacies found there. It's no good confessing just to yourself or your friends in group therapy sessions. You have to come by yourself and tell Christ. Then you can ask him to clean you up and sort you out. After all, he went through death on a cross to atone for the greyness, the evil and the pride of everyone's life, so he is quite able to deal with your life – if you ask him in to renew it. We call it being "born again". You have to reach out and ask for this gift though. He only gives it to those who trust his ability to do it and who will really follow him.

SUE HALLMARK
MIDDLESEX

I think if you read our magazine again, Sue, you will find that you and we are in complete agreement on the fundamentals. And isn't it true to say that worthwhile contact begins with FIRST discovering and laying stress on points of agreement rather than the points of disagreement?

DEAR SIR,

I have just received your magazine 'PROCESS FIVE'; it was sold to me by a young lady on a street corner in Birmingham. I have just finished reading it and I am thoroughly amazed with what I have just read. I think that you and your colleagues have got nearer to the truth than anybody else has, up to now.

Yours Sincerely,
MICHAEL BROOKS
TAMWORTH, STAFFS, U.K.

DEAR FELLOW TRAVELLERS?!

Am I being persecuted by Processeans? A couple of years ago I'd never heard of The Process or Processeans. Now, wherever I go, there you are; Rome, Paris, London, Berlin and New York. As well as Munich, Manchester, Boston and Brussels. I'm haunted daily by black cloaked figures preaching the unity of Christ and Satan, and nightly by the same black cloaked brethren broadcasting the end of the world.

Am I slowly losing my sanity, or are you really there? And if you are really there, where were you two years ago in all your millions?

My next stop is Tokyo, and I wonder, will you be there too – please?

ALLAN GIBBS
TORONTO, CANADA

Well, were we ?

DEAR PROCESS,

One day a few weeks ago, on Oxford Street, a girl came up to me and gave me a magazine. After pushing it in my bag, she kindly informed me that it cost 7/6. This was Process 5. I let it go, thinking it was for a charitable organization or some worthwhile venture.

I got home and opened the magazine. I have never had such a hideous shock in my life. I don't know how you DARE print such utter rubbish and nonsense. I think your magazine is perfectly disgusting and revoltingly futile.

Your articles on phobia and Fear were absolutely pointless, the one on Lucifer just made me laugh it was so ludicrous! – "Follow the light of Lord Lucifer" and "Lucifer is light and love." How can you print such atrocious nonsense which even people like you must know is untrue? Are you completely and utterly unhinged? Need I say any more?

A VERY FIRM ROMAN CATHOLIC,
ENGLAND

No, we're not yet completely unhinged. But we're going in that direction; unhinged from all the degrading and self-destructive agreements and values which have dragged the human race – the Roman Catholic Church included I'm sorry to say – to the brink of its own disintegration.

DEAR PROCESS PEOPLE,

Yesterday a friend of mine bought your Process No. 5 from a girl on the Kings Road. He skimmed through it and gave it to me.

The publication was nicely designed but the use of silver ink is illegible at times – you must catch the light just right in order to read it. I cannot be certain but the use of this ink probably has a purpose – to make the reader work, to make him concentrate.

As for your ideas – I hope you are sincere in them, if you are – then, I like it – it is new and has no creed saying . . . "You must believe this", or at least I didn't see it.

Thank you,
M. L. ANDRES
OIL CITY, PENN., USA

DEAR SIRS,

I heard very often your famous name and I take much interest in your thoughts, for this reason I want to know more about you and your organisation.

GIUSEPPE JERACE
(Reggio-Calabria) ITALY.

DEAR PROCESS,

Your articles on Fear bring to our notice the evils of this blinding instinct & tell us clearly how to deal with them. However, I could not help feeling that you yourselves are driven by that very fear to hate "the forces of the grey" with unnecessary animosity. Fear and animosity are, as you say, blinding.

JACQUIE HIBBERT
Nr CIRENCESTER, GLOS. U.K.

We have never hated the Grey Forces. But we have rejected them, and we have blamed them. And we were aware of our blame and rejection, and we were equally aware that it must stem from fear – fear of the potential greyness in ourselves. But often, only by giving expression to a negative attitude is it possible to expose fully and thereby eliminate the negative root of that attitude, and discover the equal and opposite positive attitude on the other side of the coin. We now have a greater acceptance of the Grey Forces – and I mean acceptance, not tolerance – than we could ever have had if we had bottled up our rejection out of shame – which is an infinitely more crippling form of fear.

The Grey Forces were our enemy. We did not love them, as we knew eventually we must. To have pretended, either to ourselves or to anyone else, that we did, in order to APPEAR ON THE SURFACE to be following the teachings of Christ, would have been hypocritical. But because we expressed and exposed our lack of love, with awareness, we came through it. And now we have at least the beginnings of the love we lacked.

DEAR PEOPLE,

I read a copy of your magazine on Fear. It is the only magazine that has interested me in the past two years.

CAROL HANSON
LIVONIA, MICHIGAN

PEOPLE,

I am an actor. I am so uptight, whatever that means. I am so stuck I couldn't even write you for a month. I was in Boston in August looking for a handout solution and some freak on the street sold me the issue on Fear. It stung – why did you disturb me so? I've got to become alive (again?) Please help . . . do you mail issues? Could you tell me how you operate? Do I have to mail you money first? Do you really exist? Please help – mail me back issues front issues side issues . . . and someday I will help you – I will spread your word . . . the first word I've ever heard.

JAMES BRUDON
LANSING, MICHIGAN
UNITED STATES OF BEING

PLEASE HURRY – the issue I have is ragged from reading and turning other people on. Bless you.

Another magazine is on its way to you. Bless you too.

DEAR SIRS,

I read Process number 5. This was enough to make me deeply interested in your religion. It seems you have put your finger on the right adversary of godliness today.

May Lucifer, Jehovah, Christ and Satan be with you.

ROBERTO GREY
RIO DE JANEIRO , BRAZIL.

SIRS,

After having read three copies of your magazine I think/know I have to subscribe to it!!!

MICHAEL FEICHTINGER
AUSTRIA

DEAR SIR,

I am presenting in a month's time to the college a lecture on the drug scene, its social implications, and what is being done to help addicts.

I have read your frightening but positive report "DRUG ADDICTION: A Process Statement" with much interest and horror and I am hoping you will be able to provide me with more information on this side of your work, as I feel the cure and care of addicts is something which our present society has not yet fully faced up to.

C.H. TEMPLE (Sub.-Lt.) ROYAL NAVY
MANADON, PLYMOUTH, DEVON

DEAR SIRS,

Please send me two copies of your little book "DRUG ADDICTION: A Process Statement" by Lord Shayne. It is excellent and I have already let many young people read my copy.

FRAU FRITZ v.SCHOLTHESS
ST. ANDREAS CHAM. SWITZERLAND

DEAR SIR,

I am very interested by your magazine called PROCESS. Some of my friends told me it was wonderful.

ALAIN SCHLOCKOF
PAR RUE. (80) FRANCE.
(L'ECRAN FANTASTIQUE).

DEAR PROCESS,

You have a lot of Gaul (& probably Italy, Germany, Austria, Sweden et al.) to pretend you exist. What do you know about fear? What I really mean is I'm amazed (maybe) that anyone could present such a lucid, satanic, and jehovian attack on my oldest friend, who had never thought enough of his dwelling-place in my heart and mind to identify himself to me until I held your MIRROR – Process 5 up, to him, and for a while he fled in terror, as self-contemplation is beneficial only to the good.

But I asked him to return to me, on condition that he be only a part of my spiritual, physical & mental dynamic, not the driver. Well, listen to this, Process! First my friend Fear baulked, saying that that was unfair, because now he wouldn't have any fun since his seat of operation had been knowingly divided into three (by you, blessed Process, and then by me); he had been safe hiding either in or beside or behind that monolith called Supreme Being. Sometimes he would even use the face & words of Christ to paralyse me.

At any rate I finally persuaded him to return by telling him that (get this!) I loved him! I saw him shudder a little, look at me first askance as if I were wierd, then with a worried look. The coup-de-grace was informing him that his life was no life without me, he belonged with me. That did it. He's now back where he belongs, but frankly I still don't trust him. He didn't even want me to write this letter, but he knew instantly that he was being silly, because he needed it as much as I do. Also, it took him a while to get used to not having his own mind, but to have to consult not only 3 deities, but me, too! But I think he'll pull through, altho', because I've cut down on his rations, he has lost much weight – in my life. I imagine he'll still throw tantrums, tho', as all infantile, unreasoning & selfish entities are wont to do; but when he does, I'll not waste my whole being to still him – unless I feel that's necessary. Thank you many times over for dividing the enemy.

Yours in Process of living,
ROBERT T. SANTORO
WINTHROP, MASS., USA.

神風

1281: Kublai Khan's enormous fleet lay poised to conquer the islands of Japan. The year was 1281. Nothing short of divine intervention could save Japan . . . there was no way to defend the homeland. When all seemed lost, a great typhoon came out of the sky and completely destroyed the Mongol ships. Our ancestors called the wind KAMIKAZE . . . the Divine Wind.

1944: By late 1944, three thousand ships of the enemy's Pacific fleet gathered, ready to recapture the Phillipine Islands. If we lost these the defeat of the homeland was only a matter of time. If we held them... The odds against us were super-human. There was one chance: if we could cripple the enemy aircraft carriers and thus their air force for one week, it was conceivable that our navy could win a decisive battle. With our limited supply of planes there was only one way in which this could be done . . . suicide planes. We would become KAMIKAZE . . . the Divine Wind.

The Kamikaze Special Attack Corps was founded in October 1944 by Vice Admiral Ohnishi at a time when things looked very black for our country. I was serving at Mabalacat airbase in the Phillipines when the corps was set up: we all volunteered in a frenzy of joy and relief that now we could do something of great valour and supreme self-sacrifice for our beloved Japan and our beloved Emperor. The spirit of the Divine Wind may be difficult to imagine now, twenty-six years later, but it moved us powerfully in those days when we looked Death in the face, embraced him and were initiated into Immortality.
The spirit shines through in the following extracts from the letters which my beloved comrades wrote to their families : –

"Please congratulate me. I have been given a splendid opportunity to die. This is my last day. The destiny of our homeland hinges on the decisive battle in the seas to the south where I shall fall like a blossom from a radiant cherry tree . . . I shall be a shield for His Majesty and die cleanly along with my squadron leader and other friends . . . How I appreciate this chance to die like a man . . . Think well of me and know that your Isao died for our country . . . I shall return in spirit and look forward to your visit at the Yasukuni Shrine . . . We are sixteen warriors manning the bombers . . . May our death be as sudden and clean as the shattering of crystal . . . Soaring into the sky of the southern seas, it is our glorious mission to die as the shields of His Majesty. Cherry blossoms glisten as they open and fall."

"I am confident that my comrades will lead our divine Japan into victory . . . Do not weep for me . . . Though my body departs, I will return home in spirit and remain with you forever."

"As death approaches, my only regret is that I have never been able to do anything good for you in my life . . . And the living embodiment of all wonderful things out of our past is the Imperial Family which, too, is the crystallization of the splendour and beauty of Japan and its people. It is an honour to be able to give my life in defence of these beautiful and lofty things . . . I leave everything to you. Please take good care of my sisters . . . Without regard for life or name, a samurai will defend his homeland."

"Cadet Y was dropped from the list of those assigned to take part in the sortie, upon my arrival. Cannot help feeling sorry for him . . . I feel confident of my ability in tomorrow's action. Will do my utmost to dive head-on against an enemy warship to fulfil my destiny in defence of the homeland . . . There is no remorse whatever. Each man is doomed to go his separate way in time . . . Please excuse my dictating these last words to my friend . . . the first planes of my group are already in the air . . . I will perform my duty calmly."

"Spring seems to come early to southern Kyushu. Here the blossoms and the flowers are all beautiful . I slept well last night; didn't even dream. Please remember me when you go to the Temple and give my regards to all of our friends. I think of springtime in Japan while soaring to dash against the enemy."

"It may be that our attack will be made on April the 8th, the birthday of Buddha . . . Morale is high . . . In the evening I stroll through clover fields, recalling days of the past . . . Please dispose of my things as you wish after my death . . . I will keep your picture in my bosom on the sortie, mother . . . I am determined to keep calm and do a perfect job to the last, knowing that you will be watching over me and praying for my success. There will be no clouds of doubt or fear when I make the final plunge. On our last sortie we will be given a package of bean curd and rice. It is reassuring to depart with such good luncheon fare. I think I'll also take along the charm and the dried bonito from Mr. Tateishi. The bonito will help me rise from the ocean, mother, and swim back to you . . . 'I am living in a dream that will transport me from the earth tomorrow'. Yet with these thoughts I have the feeling that those who went on their missions yesterday are still alive. They could appear at any moment. But please realise that my death is for the best, and do not feel bitter about it . . . It would be difficult to die with the thought that one had not been anything in life . . . Victory will be with us . . . I am very happy . . . We live in the spirit of Jesus Christ, and we die in that spirit. This thought stays with me . . . It is gratifying to live in this world, but living has a spirit of futility about it now. It is time to die. I will precede you now, mother, in the approach to Heaven. Please pray for my admittance. I should regret being barred from the Heaven to which you will surely be admitted. Pray for me, mother. Farewell. The Commander greeted us in our billet and said to me 'Please do your best'. It was a great honour for me that he would speak to so humble a person as myself."

"I shall die watching the pathetic struggle of our nation. . . I die resignedly in the hope that my life will serve as a human document. The world in which I lived was too full of discord. As a community of rational human beings it should be better composed. Lacking a single great conductor, everyone lets loose with his own sound, creating dissonance where there should be melody and harmony."

"If by some strange chance, Japan should suddenly win this war it would be a fatal misfortune for the future of the nation. It will be better for our nation and people if they are tempered through real ordeals which will serve to strengthen."

"Like cherry blossoms
In the spring
Let us fall
Clean and radiant."

Consciously or unconsciously, apathetically, half-heartedly, enthusiastically or fanatically, under countless other names than those by which we know Them, and under innumerable disguises and descriptions, men have followed the three Great Gods of the Universe ever since the creation. Each one according to his nature.

For the three Gods represent three basic human patterns of reality. Within the framework of each pattern there are countless variations and permutations, widely varying grades of suppression and intensity. Yet each one represents a fundamental problem, a deep-rooted driving force, a pressure of instincts and desires, terrors and revulsions.

All three of them exist to some extent in every one of us. But each of us leans more heavily towards one of them, whilst the pressures of the other two provide the presence of conflict and uncertainty.

JEHOVAH, the wrathful God of vengeance and retribution, demands discipline, courage and ruthlessness, and a single-minded dedication to duty, purity and self-denial. All of us feel those demands to some degree, some more strongly and more frequently than others.

LUCIFER, the Light Bearer, urges us to enjoy life to the full, to value success in human terms, to be gentle and kind and loving, and to live in peace and harmony with one another. Man's apparent inability to value success without descending into greed, jealousy and an exaggerated sense of his own importance, has brought the God Lucifer into disrepute. He has become mistakenly identified with Satan.

SATAN, the receiver of transcendent souls and corrupted bodies, instills in us two directly opposite qualities; at one end an urge to rise above all human

DEATH

THE GODS AND CHRIST THE EMISSARY

and physical needs and appetites, to become all soul and no body, all spirit and no mind, and at the other end a desire to sink *beneath* all human values, all standards of morality, all ethics, all human codes of behaviour, and to wallow in a morass of violence, lunacy and excessive physical indulgence. But it is the lower end of Satan's nature that men fear, which is why Satan, by whatever name, is seen as the Adversary.

Problems and pressures from within. And we have a choice. Either we can face them, recognise them, accept them as part of ourselves, tackle them with awareness and understanding, and finally rise above them. Or we can suppress them, reject them, disown them, pretend they are not there, justify them, blame them on something beyond our control, hide from them and thereby ultimately become completely trapped and stultified by our fear of them. They do not go away, however deeply we may bury our heads in the sand.

And Christ is the Emissary of the Gods. He is Their link with human beings. Their incarnation, Their representative within the world. He stands outside and beyond the separate and individual patterns. He draws them together, seeing the pressures, knowing the problems. He is there to guide all of us who will follow Him, through the first choice, uniting us into a common aim. He is there to give us the courage and faith to face the problems, recognise them, accept them as part of ourselves, tackle them with awareness and understanding, and finally to rise above them.

The choice is ours. Christ and a path of vision and reality, sometimes painful, always intense; or anti-Christ and a path of blindness and lies, and the dull agony of fear that one day the truth will emerge. And it must.

SATAN
Lust
Abandon
Violence
Excess
Indulgence

LUCIFER
Enjoyment
Permissiveness
Harmony
Success
Satisfaction

JEHOVAH
Duty
Discipline
Struggle
Sacrifice
Self-denial

SATAN
Detachment
Mysticism
Otherworldliness
Magic
Asceticism

This world is Hell, this world is death, the living wages of sin. For sin brings forth death and this world is dead in sin.

Now is the time of death. Let there be no illusions. Now is the time of expiation for the perpetuated sin of Adam. This life is death and we live in hell, a living death. Bodies, minds and souls trapped, imprisoned in a death sentence that lasts a lifetime.

Fear not the death to come, for that is our reward and our release. But fear rather the mirage of Paradise regained or yet regainable on earth, for truly that is death without redemption.

Every just tear and honest drop of sweat will be rewarded: that is the covenant. For every tear and drop of sweat set up treasure in a place where 'moth and dust' do not corrupt. Relish this time of penance. See and praise the justice and wisdom of GOD in His Universal Law. Know that the sufferings of our bodies, the anguish and torment of our minds, the imprisonment of our souls is our salvation.

And even at the time of the final agony, be strong for Jehovah is with you. Hold fast to this knowledge that GOD sees all, repays and duly rewards with Light all those whose faith has maintained them in their darkest hour of darkest death.

Joshua



Advocate for JEHOVAH

Lucifer is the God of Rebirth and Immortality: have faith – in yourself, in your undying spirit, in your future, most of all in your immortality. This is what matters: that in the end, you are infinite; in GOD you are Infinite.

For you, there is no death without rebirth. Death is the gate to life. And no man passes through the gate, but he reaches the other side.

Before death is birth, and after death is rebirth. In your death you will be reborn.

This world is become a sad world, full of past glories and painful souvenirs, of fond memories lost, and dreams and hopes and wishes unfulfilled, of heavy burdens on frames ill-fitted to bear such weight of sorrow, where personal lives mean little more than personal tragedy. The light of the world is pale now and faint, and a deep longing for harmony and accord grows stronger, as harmony and accord are buried deeper in a world gone mad with its own destruction, and hell-bent on death-dealing, acquisition, greed, fear and suspicion, hatred, violence, lunacy, strife, disagreement, aggravation and loss.

Mourn the passing of the world and the death of nature. But the world will be reborn, and nature will be reborn. Be patient and have faith in yourself and your undying spirit and in your future.

And most of all, know your own immortality. For this is what matters: that in the end you are infinite; in GOD you are Infinite. The part of you that is of GOD will never die. Bear the pain for this infinitesimal fraction of your eternity and on that day will your new life begin ✠

Eden



Advocate for LUCIFER

Satan is Death, the separation of soul from body, body from soul. Satan lives in Death.
My friend, Death is your ultimate test. Satan is the ultimate test of a man.
In Death, Time ceases to exist. For Satan, Time does not exist; for Satan, there is no past, no future.
If we do not accept Death, we cannot accept Life. If we do not accept Satan, we cannot accept Christ.
Death is Satan's realm; when we go through Death we go through Satan's realm.
Death is Fear, as Satan is Fear.
We cannot run and hide from Death; nor from Life, nor from Time. Nor can we run and hide from Satan. Mark you well, all things come to Death in the End.

So, what are we to do about death? Wait for it in fawning submission, quaking in fear of the moment when soul quits body? Lie in a passive sweat on a bed of terror waiting for the encroaching night to come? Unwillingly to falter and stumble blindly on our way to the brink of the black abyss of the unknowable?

No! Not while there is a breath in our bodies, or an ounce of strength in our limbs, or warm blood in our veins, or grit in our teeth, or a defiant courage in our hearts. Death, your sting will have to wait, for this now is the time of life and your icy grip and chill laugh must ring hollow until the fates decree our passing.

And when the moment of truth comes, and the bell is tolled for us, we will stand and salute the fateful day that death has drawn for us, proud to have given all and gained all and known all, trough and crest, and given all to life itself. We will know the climax of a life come to fruition, the orgasmic entry into the very jaws of death.

On that fateful day may the caverns of the dead ring loud, and echo with our triumphant shouts . . . Welcome Home! ✠

Seraphine



Advocate for SATAN

ihs

Christ.
Lord and Master of death
Christ who dies to be reborn as the Spirit of Unity.
Christ, whose love transcends death, carries through death.
Christ. Alpha and Omega. Beginning and End and New Beginning.
Christ, the end of separation, the beginning of love.
Christ is the unity of all things.
The Unifier.
CHRIST.

Christ is the light in a world of darkness. He is the guide who leads us to our true selves out of the darkness of chaos and confusion. Love thine enemy: the key to the ultimate banishment of all evil, of all death, death of the spirit. It is Christ who has the power to reabsorb all the evil in the world and to make it good.

"I AM THE RESURRECTION AND THE LIFE: HE THAT BELIEVETH IN ME, THOUGH HE WERE DEAD, YET SHALL HE LIVE:
AND WHOSOEVER LIVETH AND BELIEVETH IN ME SHALL NEVER DIE. BELIEVEST THOU THIS".

Christ has the power to absorb us. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest . . . My yoke is easy, and my burden is light."

Come to Christ, who has the power to raise us from the dead, and to unite us. Within and without. Above and below. And the Unity will be revealed to us, when the darkness of death is past and the light returns. The light of the love of Christ, the power over death.

And through His love is death overcome.

"The fulfilment is the elimination of all blame.
Therein lies the conquest of death."

Process Precept



"Only if we know that the thing
which truly matters
is the infinite
can we avoid fixing our interest
upon futilities."

C. G. Jung



GOD IS!

The concept of GOD is the concept of Totality; the concept of the essence of all existence, the source of all power, the origin of all truth and the root of all knowledge. GOD is the sum total of all things and GOD is infinite.

GOD cannot be defined or described. To describe GOD is to define GOD, and to define GOD is to reduce GOD to a finite limited existence.

But though we may not describe GOD because GOD is infinite, yet we may describe the parts of GOD. And the parts of GOD are the parts of all existence. And all existence is ruled by the Three Great Gods of the Universe, the Lord Jehovah, the Lord Lucifer, and the Lord Satan.

And the Three Great Gods of the Universe are distinct and separate. They are powerful and they transcend humanity, but they are not limitless. They are definable.

And whilst the Three Great Gods are divided then the concept of GOD is no more than a concept. Like a shattered mirror it lies in pieces and the pieces are scattered throughout the Universe.

But if Jehovah, Lucifer and Satan are brought together, united in a common understanding, a common knowledge, a common bond of awareness and unconflicted intention, then the concept of GOD becomes a reality. The parts are come together to complement each other and make a whole, and the whole is Totality.

So GOD is the reuniting of the Gods.

GOD was, GOD is now and GOD shall be. For GOD is all. But when all is scattered through space and time, dispersed in fragmentary chaos and disorder through a vast and infinite territory of imaginary dimensions, then GOD is no more than an idea, a potential at the root of the splintered confusion of disunited parts. Buried within this nightmare of disarray we can only know of GOD within ourselves and thereby see His presence in the shattered pieces of the image which surrounds us.

But when all is brought together, when space and time no longer channel all existence into a chaos of tiny pieces divorced by the dimensions from each other, but instead feed back the splinters, concentrate them outside the separating limits of dimensional existence, so that all may become one, having one nature, one substance, one being, one orientation, one power, one truth, one knowledge, one awareness, and having no location either in space or time but transcending altogether the very concept of dimension, then we can say, not: 'GOD was, GOD is now and GOD shall be', but simply: 'GOD IS' ☩

OW TO DO THIS QUIZ

ircle with a pencil your choice for each question. rite down your score; e.g. 10 'J'; 4 'L'; 5 'S'. J' stands for Jehovian, 'L' for Luciferian and 'S' for atanic. our highest score indicates your predominant God-ttern. If you turn out with an even balance (i.e. hizophrenic) there are a few things we'd like your advice n!!!

The miniskirt was . . .
a) Too long;
b) Aesthetic;
c) An abomination.

Which tune title do you prefer?
a) 'Keep right on to the end of the road';
b) 'Midnight Rambler';
c) 'Love's last word is spoken'.

Whose fault was World War II?
a) The antiquated European Socio-economic structure;
b) It was on the cards;
c) Theirs.

Which do you prefer?
a) Deserts;
b) Rivers;
c) Volcanoes.

Which quality do you dislike most in your friends?
a) Dumbness;
b) They don't seem to hear what you say;
c) Blindness.

Who has/had the best grasp of politics?
a) Trudeau;
b) Franco;
c) Papa Doc Duvalier.

When something goes wrong, do you . . .
a) Say, "Now look what you made me do";
b) Make excuses for it and for yourself;
c) Or, does nothing ever really go wrong for you?

You see the future of the world as . . .
a) Hopeful;
b) Exciting;
c) Grim.

You would like to go . . .
a) Sunbathing;
b) Sky-diving;
c) Rock-climbing.

10 Money is for . . .
a) Saving;
b) Spending;
c) Squandering.

11 Sex is . . .
a) Beautiful;
b) Temptation;
c) An area in which you're fast running out of ideas.

12 Criminals ought . . .
a) To be punished;
b) To be rehabilitated;
c) Not to get caught.

13 Which period of history interests you most?
a) The Inquisition;
b) The Renaissance;
c) The Crusades.

14 Which colour combination do you prefer?
a) Scarlet, black and gold;
b) Green and blue;
c) Black and white.

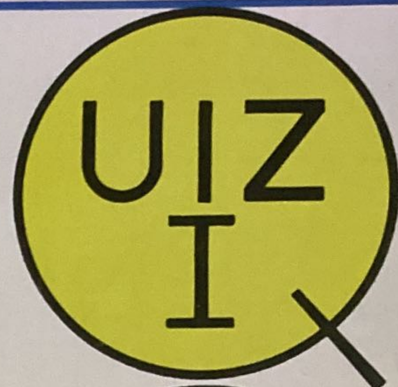
15 Which artist do you prefer?
a) Rembrandt;
b) Hieronymus Bosch;
c) Renoir.

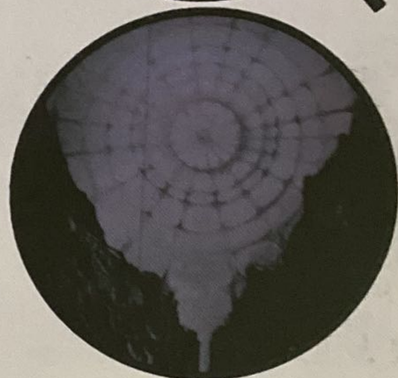
16 Which proverb do you find most true?
a) There's no time like the present;
b) Spare the rod and spoil the child;
c) Many hands make light work.

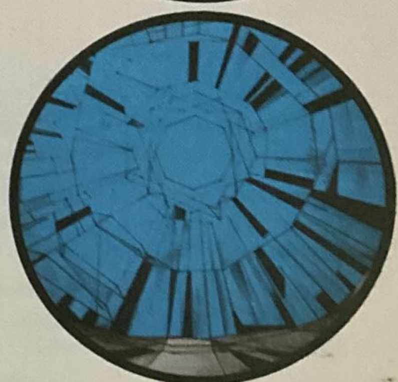
17 If you were running the country, you'd . . .
a) Increase the welfare payments;
b) Increase policemen's salaries;
c) Cut out a lot of crummy rules and regulations.

18 Your motto is . . .
a) Live now, pay later;
b) Pay now, live later;
c) Who needs a motto?

19 In this quiz, did you . . .
a) Cheat and feel bad about it;
b) Cheat, but only a little;
c) Or did you just do it your way?









1. a-S; b-L; c-J.
2. a-J; b-S; c-L.
3. a-L; b-S; c-J.
4. a-J; b-L; c-S.
5. a-S; b-L; c-J.
6. a-L; b-J; c-S.
7. a-J; b-L; c-S.
8. a-L; b-S; c-J.
9. a-L; b-S; c-J.
10. a-J; b-L; c-S.
11. a-L; b-J; c-S.
12. a-J; b-L; c-S.
13. a-S; b-L; c-J.
14. a-S; b-L; c-J.
15. a-J; b-S; c-L.
16. a-S; b-J; c-L.
17. a-L; b-J; c-S.
18. a-L; b-J; c-S.
19. a-J; b-L; c-S.



A DIGRESSION FROM DEATH

ESPECIALLY FOR THE ATHEIST



Are you an atheist?

Then you believe that GOD and the Gods have nothing to do with you.

More than that; you believe that They are figments of my imagination.

But wait. Let me show you that if you will learn the language of theism, you will discover that it is basically no different from atheism. A mere question of semantics; no more.

When a Frenchman says 'un chapeau', unless the Englishman understands his language, he is quite unaware that the Frenchman agrees with him about what he is wearing on his head.

When the theist says 'God', the atheist, because he does not understand the language of the theist, assumes he is talking about something that for him does not exist and therefore has no meaning.

So let us translate, and discover the *agreements*, instead of either enacting or resigning ourselves to the *dis*agreements.

• • •

What *do* you believe in? What do you live for? What do you strive after? What code do you follow? What, beyond your immediate self, is of deep significance to you? What do you look up to? What do you respect? What do you try to create?

There must have been some answers there.

Now, take the answers which represent something bigger and wider in scope than just you as an isolated individual. And of those, take the answers about which your feelings are deepest and most intense.

They are mainly abstracts, aren't they? They may have solid and material manifestations, but basically they are abstract concepts; things like, humanity, [illegible] kindness, truth, understanding, the universe, the cosmos, enthusiasm, magic, logic, national unity, democracy, scientific discovery, love, joy, peace, revolution, knowledge, faith, confidence, courage, dignity, imagination, freedom.

You almost certainly had at least one of those on your list.

What *are* these things which you aim at, search for, look up to, admire, long for, and regard as greater and of more importance than just you on your own?

They are concepts, yes. But they are more than that, because you not only think about them, you not only conceive of them. You experience them. You can feel them. They can manifest outwardly, either through one person or through many people.

They have a power; not a physical power, because you cannot measure them in ergs, or pounds per square inch, or foot pounds, or even kilowatts; but a mental power, a psychological power. You can feel them in your mind, filling up your thoughts and emotions, and directing and motivating your actions. And you can see unmistakable evidence of them having the same effect on others.

They can spread from one person to another. They can be infectious. They can take over whole groups of people. They can become a mass presence as well as an individual presence.

A presence. That is primarily what they are for you. And in that form you feel your most positive feelings towards them. Just as you feel your most negative feelings towards them when they are absent.

Is one of them 'harmony'? And if it is, do you not experience extreme satisfaction when there is the 'presence' of harmony around you? And do you not experience an equal *dis*satisfaction when there is the 'absence' of harmony around you?

And could you call the presence of harmony a 'spirit' of harmony?

Or is one of them revolution? And could you talk meaningfully about a 'spirit' of revolution?

Understanding? A spirit of understanding?

Freedom? A spirit of freedom?

Democracy? A spirit of democracy?

Peace? A spirit of peace?

Enthusiasm? A spirit of enthusiasm?

Can an atmosphere be permeated with a spirit of enthusiasm? Can a group be united by a spirit of understanding?

This is the language of the theist. *He* uses the word 'spirit' when he is talking about something he knows, sees evidence of, feels the presence of, experiences, believes in, but cannot fully understand in terms of so-called natural phenomena.

• • •

This is part of the arrogance of human beings. We talk about the supernatural whenever we refer to a phenomenon which is outside *our understanding* of nature.

Television sets are part of the supernatural to the primitive South American Indian, just as they would have been to the 'civilised' world two hundred years ago. And immediately the word that comes to mind is 'spirit'; 'good spirit' or 'evil spirit' depending upon whether it helps or harms us, whether it comforts or frightens us; but spirit.

And the concepts on your list come under this category. You cannot claim to understand them fully; otherwise they would not elude you so easily and so frequently. You know them, you see evidence of them, you feel the presence of them, you experience them, you believe in them, but you cannot fully understand them.

The causes of physical disease are part of the supernatural to the African witchdoctor, not because he sees them basically any differently from the medical doctor, but because he does not understand them in tangible physical terms. So he talks of evil spirits, whilst the medical doctor, who believes that he *does* understand them and can categorise them in terms of known scientific discovery, talks of viruses. But the psychiatrist reopens the question and finds himself much closer to

the witch doctor; but he too *believes* he understands and can categorise in terms of the known and tangible; so he talks about nervous tension, anxiety, neurosis, feelings of inferiority. The witch doctor goes on talking about evil spirits.

Basically they all agree. But they have different languages, and different levels of practical knowledge. Behind disease there are viruses, there are mental aberrations, and there are evil spirits. Because there are physical factors which we understand, mental factors which we understand, and other factors which we do *not* understand and therefore call 'spiritual'.

We are best off if we take all three sets of factors into consideration. But if we are going to settle for one, it is highly questionable which is the best choice.

Practical knowledge, which is essential to the first two, is a test. It is too easy to use knowledge in one direction to obscure the presence of ignorance in another. Because the medical doctor is so knowledgeable about the human body, he is tempted to relegate to a position of unimportance the fact that he is ignorant about the human spirit. He puts all his attention on the viruses and discounts the evil spirits. A dangerous imbalance. And it is this kind of stress on areas of knowledge and dismissal of areas of ignorance, that leads to the rift between atheist and theist. The atheist tends to forget the significance of his areas of ignorance. They are vast areas, and in them he finds the presence of spirits, both good and evil.

Your list of spirits reflects your areas of ignorance, which is why the word 'spirit' is so applicable. It means cosmic force or cosmic energy, themselves suitably nebulous terms, and by using it in relation to a particular concept we acknowledge our limited understanding of that concept.

If, for example, you had a full understanding of the concept of harmony - a *full* understanding without a single pocket of ignorance - you could create it for yourself and for others, in any situation, at will. Can you?

• • •

So, you have spirits, a whole list of them, which you admire, respect, aim for, long for, hope for, strive for, desire the presence of, promote, foster and advocate.

These, for you, are 'good' spirits.

But the cosmos, like nature, abhors a vacuum. A spirit is a presence. When it becomes an absence, its equal and opposite becomes the reigning presence.

Each spirit is a two sided coin. Each good spirit has its equal and opposite evil spirit. If there is a spirit of harmony, there is equally a spirit of disharmony or conflict. Love, hatred. Revolution, stagnation. Truth, lies. Each one has its other side.

You want the presence of the good spirit. You welcome it. Whilst at the same time you try to ward off the evil spirit, to avoid it, to banish it whenever it appears. You strive after the spirit of X, and when it manifests around you, you are pleased, stimulated, satisfied, reassured, or in some other way positively affected. But you try to protect yourself against the spirit of anti-X, and when that manifests, you are unhappy, afraid, hurt, frustrated, in despair, or in some other way negatively affected.

Even these effects themselves are spirit presences; the spirits of pleasure, stimulation, satisfaction and reassurance, on the 'good' side; and the spirits of unhappiness, fear, hurt, frustration and despair, on the 'evil' side.

Now add together all your good spirits into one overall concept. Make them into one collective spirit of goodness in your terms, of rightness and desirability by your standards.

Do you have a name for that collective spirit?

Try calling it 'your God'. A simple word, easy to pronounce, and for all your atheism, you must admit, evocative.

So let God be the name of the sum of all the spirits which you . . . which you what? What *is* your attitude to that collective concept? Well, you may not like the words, but if you look at your relationship with what now we are calling your God, can you find a better description than 'service' and 'worship'?

You promote, foster, try to invoke, advocate, and continually speak in favour of all the spirits which constitute your collective spirit of goodness. A simpler way of expressing that is to say that you 'serve your God'.

Also you express delight, appreciation, gratitude, satisfaction, praise, admiration, and enthusiasm in the presence of all the spirits which constitute your collective spirit of goodness. A simpler way of expressing that is to say that you 'worship your God'.

You see, I am not saying that since you are really not an atheist at all but a theist, you *should* both serve and worship your God, I am saying that without recognising it or acknowledging it even to yourself, you already *are* serving and worshipping your God. You may not use the words, but like everyone else you perform the actions.

And if you call the sum of all the opposites of your good spirits, the sum of all your evil spirits, the presences which emerge when your good spirits are absent, the spirits you ward off, avoid, combat and try to drive away, if you call your collective spirit of evil, 'your Devil', then you can say that whilst serving and worshipping your God, you renounce and abhor your Devil.

• • •

You are an atheist. And yet you can use the theist's language, with meaning and reality, to describe your basic attitudes to life. And if you do, you must discover that basically you are no different from him. His good spirits and evil spirits may in several instances differ from yours, but that does not make the difference between theism and atheism.

Are you surprised? Or are you sceptical?

But an Englishman can use Chinese to describe with complete accuracy his environment and way of life. If he has no understanding of the language, he may see the words as so alien to him that they could not possibly describe his world. Therefore he sees the Chinaman, who uses those words to describe *his* world, as an alien species inhabiting an alien environment. But when he understands the language, he discovers that the words *can* be applied with meaning and reality to his own world. And although there are differences, they are superficial not basic.

We even give credence to the theory that when two people 'don't talk the same language' - in figurative terms - then that is a fundamental and insurmountable barrier between them. It's not; it's superficial and very surmountable.

So it is with the theist and the atheist. They speak different languages. They use different words and phrases to describe the same ideas and concepts. Their points of difference are superficial. It is their common realities which are basic.



But let us go further. If all you ever did was to serve and worship your God and renounce and abhor your Devil, you would have few problems. Life for you would be a steady flow of right and good, and a total exclusion and banishment of all wrong and evil.

But it's not like that at all. Your life, like every other human being's, contains conflict and dissatisfaction, of various kinds and various intensities.

There are times when you feel yourself actually wanting something which normally you abhor. Normally, let us suppose, you desire harmony. Harmony is one of your good spirits. But suddenly you find yourself desiring conflict, the very opposite of harmony, and quite deliberately causing it. You may regret it afterwards, you may not like it even while you are doing it, but an urge drives you towards it. Quite consciously and intentionally you 'invoke' the spirit of conflict and disharmony.

It's not hard to do. Invoking evil spirits does not require rituals and symbols and incantations. They are all too available and all too easily summoned. There is plenty of sustenance, plenty of scope for them amongst human beings. Anything which in our terms is negative, constitutes for us an evil spirit. And we only have to accuse one another, blame one another a little, shift responsibility, make unreal demands upon ourselves and one another, justify our failures, or lie a little to ourselves, and abracadabra, without even a puff of smoke, evil is amongst us; the spirits of hatred, discord, resentment, misunderstanding, anger, fear, defensiveness, vengeance, self-pity, misery and rejection are swarming around us, getting into our heads, affecting our attitudes and emotions, and controlling our actions.

Why we do it is not a question to be answered here. This is no more than a little symphony in semantics; not a grand opera in philosophy. It is the fact that, whoever we are, theists or atheists, we do it, that matters.

And in so doing we quite consciously and quite deliberately serve our Devil. We succumb to his temptations, and thereby we betray our God.

That is not hard to see or even to admit. But far more frequent than these open rejections of God and invitations to the Devil, are the unconscious and apparently unintentional 'sins' which we commit. (What else would you call them?)

Even when consciously we have no desire to invoke any evil spirits, they manifest around us. We blame their presence on others, we disown them, we sometimes pretend they are really not there at all. But that doesn't send them away.

Despite our outward protests that all we want are good spirits, we are continually beset by evil spirits. They refuse to leave us alone.

And believe me, *we* invoke them; not consciously, unconsciously, but no less deliberately. Evil belongs where it manifests.

It seems unfair. We seek one thing and so often find its opposite. Evil spirits are never far away, and they manifest constantly for us, in spite of all our apparent efforts to keep them away.



But we bring them out ourselves, *we* make them manifest; which is we are so susceptible to them. They have power over us. They make us things which we regret doing because by doing them we invoke more spirits and thereby make the situation worse. They make us feel th we do not wish to feel and say things we do not wish to say. T themselves, when they manifest for us, already reflect our service of Devil, and our susceptibility to their effects is further service.

Unconsciously we invoke an evil spirit. For example, we create happiness. That is service of our Devil. As a consequence we chan another evil spirit. For example, we blame someone else for the happiness we have created. That is further service of our Devil. A worship of our Devil is apparent in those moments of satisfaction, wh again we may afterwards regret, those moments of triumph, when have invoked an evil spirit at someone else's expense, like when we ha made someone else miserable or angry, and when we have effectiv channelled an evil spirit to someone else's detriment, like when we ha blamed someone and thereby given him a sense of failure. The regret inevitable, because by the Universal Law - as we give, so shall we recei the negative effects must come back to us.

• • •

So in different ways and on different levels of consciousness, we worsh and serve both our God and our Devil, our God and our AntiGod much better term because it puts them on an equal footing, whi they are.

To be true opposites, good and evil must balance one another. Th conflict must be diametric. God and AntiGod must have equal pow and status. So we can validly regard them both as Gods, but Gods of different kind. And we can validly say that we serve and worship bo of them, one mainly with our conscious intentions, and the other main with our unconscious intentions.

Have I described anything which does not happen, in some form another, to you; anything with which you cannot identify?

If you smiled and thought to yourself: 'Yes. Because I am a nihilis examine that more closely for a moment. For one thing, are you sure i true? Are you sure you would not just *like* to be a nihilist? Nothing c harm or even hurt the true nihilist, which makes it an attractive state. B can nothing harm or hurt you? Have you really no deep yearnin preference for one thing rather than another? Do you really not care? A all states and situations really of equal desirability to you? Have you n vulnerabilities whatever? Are you truly untouchable?

If the answer is 'No', then there are good and evil spirits in your life, an therefore a God and a Devil. And if you are one of the rare species wh can truthfully answer 'Yes', then you still have a list of good spirits, wit nihilism itself at the top of it. So you have a God, and his opposite is sti your Devil. (Either that or you *are* God, and therefore have no busines reading this anyway.)

If there is a difference between your experience and what I have des cribed, it is only a difference of language. Whatever you choose to cal them, Gods, spirits, service and worship, are an integral part of you existence. If you call yourself an atheist, it is only the words and th phrases which you are unwilling to own. The concepts which the words describe cannot fail to be real to you.

So at last we can dispense with the conflict, the apparent disagreement the seeming irreconcilability of atheist and theist. We can, but whether or not we will, is up to us.

The language of the theist is a good language, if it is properly under stood - which includes by him! It is clear and simple. Its terms are easie to understand than the intellectual complexities of the atheist. And it labels, if properly applied, are meaningful and useful as a means of communication.

There are many Gods and innumerable spirits. Our patterns of service and worship are complex and diverse, and often paradoxical.

The secret of clarity and understanding, which can bring peace of mind and a deep and real satisfaction to theist and atheist alike, is first of all to recognise them; the Gods, the spirits and the patterns of service and worship; to see them clearly and unmistakeably, reflected and manifested in ourselves and one another, and then to discover the basic simplicities behind and beyond the swirling miasma of complexities.

"Whatever thou lovest, man, that too, become thou must. GOD, if thou lovest GOD; dust, if thou lovest dust."

Johann Scheffler

"An extraterrestial intelligence would probably come to the conclusion that human civilisation is either on the verge of, or in the process of, exploding."

Arthur Koestler

OUT OF THIS WORLD

from Micah



Well, are they among us? Do they hover and slide through our skies? Is that silver blur you saw out of the corner of your eye on a hot summer day really just heat-haze? And those saucer-like blue blue eyes with cats' pupils that stared so unblinkingly across at you in the bus the other morning - are they just another pair of weird contact lenses?

And has our technological advance permitted us that many satellites (funny ones too, that seem to zig-zag across the sky) and, for that matter, just how many meterological balloons does it take to predict the weather (especially the ones that hover at fifty feet and change colours every few seconds!) And aren't all you U.F.O. buffs a bit tired by that official double talk about marsh gas, in spite of there not being a marsh anywhere for miles around?

But put yourself in an alien's position for a moment.

You see old Cynxtpuzt has a problem. He knows probably better than any of us that this planet has chosen a path heading inexorably towards extinction, but what on earth (if he'll pardon the expression) is he going to do about it?

Say, for example, he happens to live on another planet in this solar system, albeit on another dimensional level, he and his nest and his many friends and relations are going to get a nasty jolt when their planet, liberated from the precise balance of forces that keeps all our planets moving in a harmonious relationship with one another, starts accelerating towards the Sun. And it is just such a fate that awaits them should any unfortunate mishap occur to planet Earth.

That's not the worst of it either! Those humans have had the nerve to lumber to their moon in great steel tubes that pollute and destroy the very fabric of space. Goodness knows what garbage would be expelled into the Universe if their whole planet were to explode.

And the very worst thing about it all is that poor Cynxtpuzt can't do a darn thing about it.

A ticklish problem you must admit. You see the real crunch of the whole situation is an addendum to one of the Karmic Laws, doubtless originally written in small print, that specifies that all Entities, Beings or conglomerations of Beings must work towards their own salvation at their own predestined pace. Any interference from an outside force with aforesaid or aftersaid group of Beings so doing, constitutes an infringement of Karmic Law and is punishable by imprisonment within the structure and web of psychic agreements that forms the civilisation of that group of Beings. (The web of psychic agreements being the morality and codes by which a culture lives — all the emotions, thought patterns, the hostility and blame, the justifications and all manner of assorted nastinesses which we call 'our way of life'.)

Cynxtpuzt has seen far too many of his beloved nest resolutely setting out to solve the entire ghastly mess, never to reappear, to feel that that is any kind of solution.

And so it is that Cynxtpuzt and all his friends and relations, and everybody else for that matter, are preparing themselves, if with a little resignation, for the events to be.

Out of the garages come the rusty old fliers, the saucers and the 'cigar-shaped objects', any vehicle that can crawl, wizz or putter through space. Hyper drives are tuned up, whining through the long nights. Teleports practise, winking in and out of solidity. The ether crackles with disjointed fragments as telepaths of every shape, size and race bridge light years with their messages.

And the pilgrimage begins.

Down to the third planet from the Sun they come. From this solar system, from other systems and other galaxies, from alternate universes and other dimensional levels, from the distant future, from space warps and time warps, from the astral levels and from continua altogether foreign to our way of thinking.

They come in their ships, poking and prying, testing and experimenting. A little bit of water here, a person or two there, some smog from over there and let's snatch this rocket out of the sky, and let's pay a quick visit to old so-and-so in Cleveland, Ohio, (the saucer blue eyes), and this little whachermecallit would look nice in the museum, now wouldn't it!

And all the time remembering the penalties for direct interference, which is why, I suppose, we'll never see them on T.V.

After all, if you knew what was happening on this planet, wouldn't you be just the least bit curious too! ✠



FATALISM

"The democracy of death encompasses us all. Even before its actual arrival, it is an absent presence. To deny or ignore it distorts life's pattern."

Herman Feifel

"The Master (Lao Tzu) came, because it was his time to be born; he went, because it was his time to die. For those who accept the phenomena of birth and death in this sense, lamentation and sorrow have no place."

Chuang Tzu

"For all creatures death has been prepared from the beginning."

The Talmud



SARDONICUS

"May you be in heaven a half an hour before the devil knows you're dead."

Irish Benediction

"Deal on, deal on, my merry men all
Deal on your cakes and your wine
For whatever is dealt at her funeral today
Will be dealt tomorrow at mine."

Verse — at an Irish wake (c. 1810)

"Wretch, what reason hast thou to be proud? Ashes thou art, and soon thou wilt be like me, a fetid corpse, feeding ground for worms."

On the tomb of Cardinal Lagrange

"This is a sad day, when my father is put in the clay, and not even one blow struck at his funeral."

Irish son at his father's funeral

"The life I am trying to grasp is the me who is trying to grasp it."

Dr. R. D. Laing

INTERVIEWS

FROM BIRMINGHAM TO BANGKOK, PROCESSEANS HAVE BEEN INTERVIEWING CELEBRITIES ON THE SUBJECT OF DEATH.

THEY ANSWERED THE FOLLOWING QUESTIONS:

1. "How do you feel about death?"
2. "What are your views on life after death?"

SALVADOR DALI
(Painter)

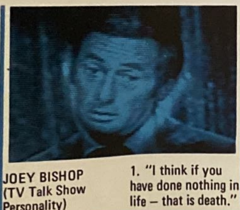
1. "Death is beautiful. It's lonely anguish. But it's possible to prolong life by freezing. Yes! Freezing."

2. "It exists! It's apostolic. But it's possible to prolong life by freezing. That's the answer . . . by freezing!"



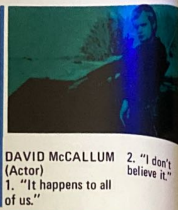
CHARLIE WATTS
(Drummer, Rolling Stones)
* "I need to sit down to answer such questions."





JOEY BISHOP
(TV Talk Show Personality)

1. "I think if you have done nothing in life – that is death."



DAVID McCALLUM
(Actor)
1. "It happens to all of us."
2. "I don't believe it."



MUHAMMED ALI
(Boxer)

1. "I don't worry about it, it's going to come to everybody."

2. "And as far as life after death is concerned I want to see one dead man come back. I'll believe it when I see it."



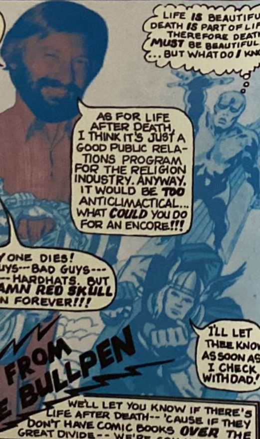
CATHERINE DE NEUVE (Actress)
1. "I don't want to think about it. It's very unreal to me."
2. "We all live in a reality beyond our achievements. Life after death is very unreal to me. I don't believe in it . . . it's too religious."

CAPUCINE (Actress)

1. "I suppose it has to come for everyone at some time."

2. "I don't know – it's either of two things – nothing, emptiness, or maybe, I hope, I will meet all my friends there and we can carry on talking and discussing things."





ONOVAN (Folk nger)
"Friendly, really – take it when it nes."
"We can't know ut it, can we – until go there. When we here we'll know t it's like."

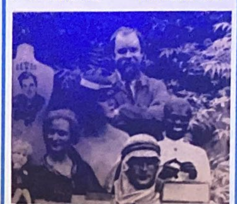
ROBERT MITCHUM
(Film Actor)
1. "It's a going concern, and I wouldn't miss it for the world."
2. "I don't believe in it. I've seen nothing in my life to convince me that it exists, and I've seen plenty of people fall flat out in front of me. You get born, get fat, grow old, and die . . . ZAP! I just hope that it zaps me fast."

DAVID HOCKNEY
(Artist)
1. Mmmmm . . . it doesn't worry me."
2. "Very dubious. I doubt whether it exists. I don't mind gambling."

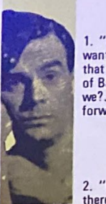


FRANCIS BACON
(Artist)
1. "Nothing. Nothing. Nothing at all. Death's just death, isn't it?"
2. "I don't believe in it. I'm not interested in things like that."

PETER BLAKE
(Pop artist)
1. "It worries me."
2. "I don't really think about that."



IAN CARMICHAEL
(Film Actor)



1. "Oh, we don't want to talk about that in the middle of Baker Street, do we? . . . I don't look forward to it really."

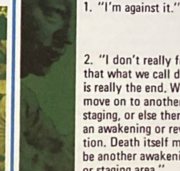
2. "I certainly hope there is one."



DICK GREGORY
(Comedian)
1. "I feel fine. It's better than being alive. At least you know where you are."
2. "It must exist. There has to be something beyond this mess we have got ourselves into. Otherwise there would be no point in living."

ED SULLIVAN
(TV Personality)
1. "I'm looking forward to it."
2. "I don't know."

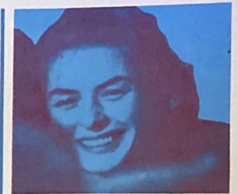




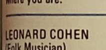
MILTON FISHER
(Entertainer and Author)

1. "I'm against it."

2. "I don't really feel that what we call death is really the end. We move on to another staging, or else there is an awakening or revelation. Death itself may be another awakening or staging area."



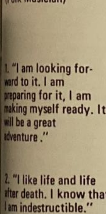
INGRID BERGMAN
(Actress)
1. "Life is better."
2. "I never think about it. I feel it's religious."



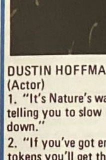
LEONARD COHEN
(Folk Musician)

1. "I am looking forward to it. I am preparing for it, I am making myself ready. It will be a great adventure."

2. "I like life and life after death. I know that I am indestructible."

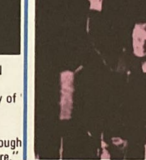


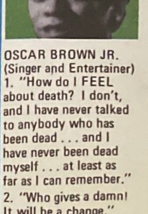




DUSTIN HOFFMAN
(Actor)
1. "It's Nature's way of telling you to slow down."
2. "If you've got enough tokens you'll get there."

LIBERACE (Liberace)
1. "I know all about it because I've had my Last Rites."
2. "Living it."

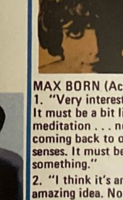




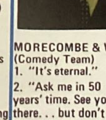
OSCAR BROWN JR.
(Singer and Entertainer)
1. "How do I FEEL about death? I don't, and I have never talked to anybody who has been dead . . . and I have never been dead myself . . . at least as far as I can remember."
2. "Who gives a damn! It will be a change."

MOREY AMSTERDAM
(Comedian)
1. "I don't think about death because I enjoy life too much."
2. "I do believe in reincarnation so I left everything to myself."





MAX BORN (Actor)
1. "Very interested. It must be a bit like meditation . . . not coming back to one's senses. It must be something."
2. "I think it's an amazing idea. Nothing else makes sense."

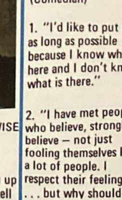


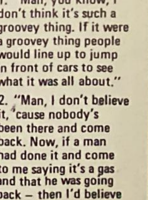
MORECOMBE & WISE
(Comedy Team)
1. "It's eternal."
2. "Ask me in 50 years' time. See you up there . . . but don't tell the others."

JACKIE VERNON
(Comedian)

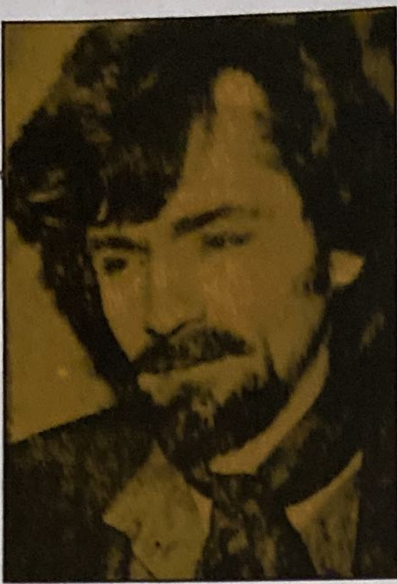
1. "I'd like to put it off as long as possible because I know what is here and I don't know what is there."

2. "I have met people who believe, strongly believe – not just fooling themselves like a lot of people. I respect their feeling . . . but why should there be life-after-death?"



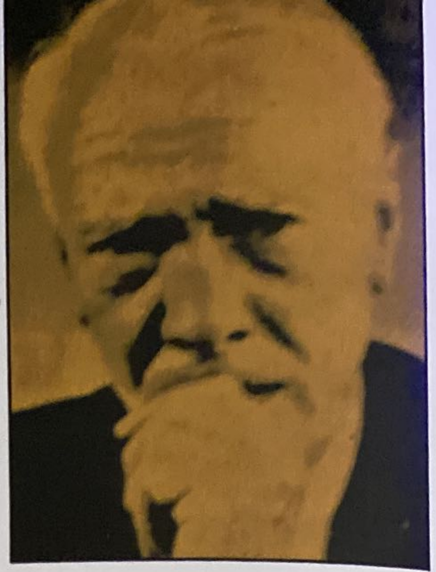


BO DIDDLEY (Musician)
1. "Man, you know, I don't think it's such a groovy thing. If it were a groovy thing people would line up to jump in front of cars to see what it was all about."
2. "Man, I don't believe it, 'cause nobody's been there and come back. Now, if a man had done it and come to me saying it's a gas and that he was going back – then I'd believe him."



From Manson to Muggeridge

(or the reconciliation of opposites)



In his testimony to the Los Angeles Court, Charles Manson had this to say about his relationship with society: —

" I have done my best to get along in your world and now you want to kill me. I say to myself, 'Ha, I'm already dead, have been all my life.' I may have implied that I may have been Jesus Christ, but I haven't decided yet what I am or who I am. But what you want is a fiend because that is what you are. You only reflect on me what you are inside of yourselves, because I don't care anything about any of you."

" I don't care what you do with me. I have always been in your cell. When you were out riding your bicycle, I was sitting in your cell looking out the window and looking at pictures in magazines and wishing I could go to high school and go to the prom. My peace is in the desert or in the jail cell, and had I not seen the sunshine in the desert, I would be satisfied with the jail cell much more over your society."

Later, in the jail cell Charles Manson, in an article specially written for The Process, developed these thoughts and gives his reality on Death:

PSEUDOPROFUNDITY IN DEATH in one's eye, so insignificant as I. To fall off into endless dream, becoming the dream of total self. Death goes to where life comes from. Total awareness, closing the circle, bringing the soul to now. Ceasing to be, to become a world within yourself. Locked in your own totalness. Oh, fear my GOD, giving all to life as life falls into no thought pattern. Becoming the sun, moon and my mountains have breath, my oceans have feeling, my eyes cry rivers and blinking stars reflecting other suns, other worlds at peace in my calm night, becoming the wind and knowing all in my world is death.

He who lives and thinks only thinks he lives. Can a bird fly in fear of height? Youth march on tombstones of old thought calling to the teacher's grave in the name of living. Call to evil and sin by the preacher, father, priest, mother church. Calling off into madness. Working off and acting out mother and father lie game of "honour thy parents". Looking to the old.

Death is peace from this world's madness and paradise in my own self. Death as I lay in my grave of constant vibration, endless now.

Prison has always been my tomb. I love myself as I love my death, as being alone with self the words I send you bore me and bring me from my death only to play in your illusion and bring down the Christian thought placing new value on life being death and death being life. Your world is not your world as you may think.

I owe it nothing. It owes me all, for this is what I gave and this is what I receive. For I am dead to your thinking. Dead to time, dead to death, seeing no death. The way out of my cell is not through the door. I have hidden from your opinions and lived in your prison hell with death looking at me through the eyes of the dying. Life is death, death is life. Meanings are yours to place.

Now is and will be as it has always been, indestructible, indescribable. In your heart is a part of my life's heart in death. Die.

Why ask about something that moves within your soul? Casting off fear is only to become one with self-death. Total negative becomes total positive and then you see that all your life you have lived with fear of death ✠

Mr. Muggeridge, what do you feel about death?"
"I feel it's wonderful. I look forward to it."

"What are your views on life after death?"
"I'm convinced that there is a life after death but I'm equally convinced that it's not possible to form any view of it in this life. I feel that Christ's death and resurrection is the key to all wisdom. I feel that in this, Christ has made a totally unique contribution to all of us."

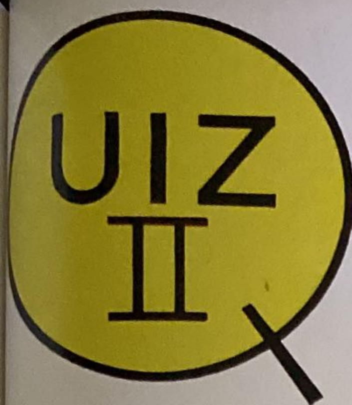
In another interview (with Mr. Roy Trevivian) Malcolm Muggeridge expands: —

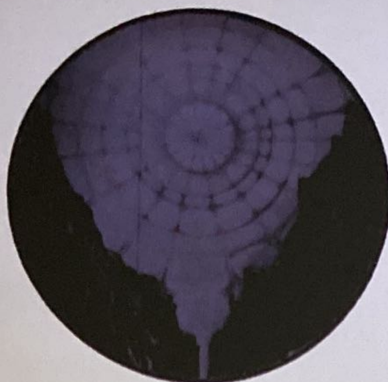
"Death is essentially the reason for religion. We could probably rub along if it wasn't for death, but we can't because of the fact of death. First of all my own feeling about it is this — that it is impossible to know. There are certain things that we can never know, and the exact circumstance of dying, and what happens afterwards, are among them. Secondly, I have an absolute conviction, without any qualification whatsoever, that this life that we live in time and space for threescore years and ten is not the whole story; that it is only part of a larger story. Therefore, death cannot be for others, or for one's self, an end, any more than birth is a beginning. Death is part of a larger pattern; it fits into a larger, eternal scale, not simply a time scale. This is something I know. Whether the ego, or what we call the personality, remains intact, or remains at all, whether the separate individuality as we know it remains, are questions to which I don't know the answers. No one knows and no one will ever know. I think of my own death as something which will transform my way of living into another mode of living rather than as an end; and one thinks of others whom one has loved and who have died as equally participating in that other existence, in that larger dimension. To me this is completely satisfying. I don't want to know any more than this. I'm perfectly content with it. I can honestly say that I have never been afraid of death, and I am less afraid of it now than ever. I just look forward to it as something that will happen. I should like to be spared, obviously, from mental collapse, because I should hate to be that kind of burden on people, but even so I am perfectly certain that if one were so afflicted, it would somehow be part of this larger plan, and as such must be acceptable. I think the most important sentence in the whole Christian religion, devotionally speaking, is 'Thy will be done'. This is the essential sentence to be able to say especially in relation to death."

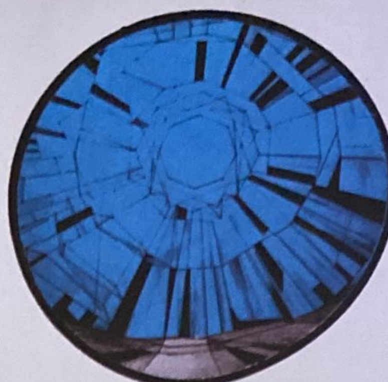
Malcolm Muggeridge quotes this prayer of St. Francis of Assissi as one of his favourites: —

"Lord, make me an instrument of thy peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is sadness, joy; where there is darkness, light.

O Divine Master, grant that I may not so much seek to be consoled, as to console; not so much to be understood, as to understand; not so much to be loved, as to love. For it is in giving that we receive, it is in pardoning that we are pardoned; it is in dying that we are born again to eternal life " ✠









try again?

For instructions please see page 29.

Which music do you like best?
a) Pomp and Circumstance;
b) Les Sylphides;
c) I got my mojo working.

Which colour do you prefer?
a) Black;
b) Red;
c) White.

At school do you win . . .
a) The poetry prize;
b) The marathon;
c) All the fights you ever picked?

Which of these recurring dreams are you likely to have?
a) You're about to be consumed by horny prehistoric monsters;
b) You're skiing down the gentle slopes of an unending mountain-side;
c) You're a slave carrying rocks step by step to the top of an Egyptian pyramid.

Which of these do you go for?
a) White weddings;
b) Hard drugs and harder rock;
c) Work.

6 On a trip to the countryside, do you . . .
a) Climb the nearest mountain;
b) Collect specimens for your collection of pressed grasses and flowers;
c) Light a fire?

7 This world needs . . .
a) More love;
b) More violence;
c) More law and order?

8 When you argue with a friend, do you . . .
a) Insist that you're right;
b) Keep the whole thing as calm as possible;
c) Get him going to the point of blind fury?

9 When in contact with people . . .
a) Do they control you;
b) Do you control them;
c) Is the whole thing totally out of control?

10 Would you like to be . . .
a) A witch or a warlock;
b) A film-star;
c) A general?

11 Would you prefer to be . . .
a) Charles de Gaulle/Queen Elizabeth I;
b) Nero/Lucretia Borgia;
c) Oscar Wilde/Eve?

12 As a lover are you . . .
a) Gentle and considerate;
b) Proper and dignified;
c) Uninhibited?

13 You spill a drink over your friend's wife's or girl's best dress. Do you . . .
a) Blame the person who filled your glass too high;
b) Say, "Awfully sorry, but I tripped up";
c) Not understand what all the fuss is about?

14 Have you been previously incarnated as . . .
a) A French aristocrat before the Revolution;
b) A magician;
c) A nun?

15 At the end of the world will you be . . .
a) Pleased that the blasphemy and rejection of man has come to an end;
b) Deeply immersed in the cataclysmic relief that the destruction has brought;
c) Sad at the destruction of so much beauty?

16 You found this quiz . . .
a) Oversimplified;
b) A waste of time, frankly;
c) Didn't get the point, but who cares?

a-J; b-L; c-S. 7. a-L; b-S; c-J. 12. a-L; b-J; c-S.
a-J; b-S; c-L. 8. a-J; b-L; c-S. 13. a-J; b-L; c-S.
a-L; b-J; c-S. 9. a-L; b-J; c-S. 14. a-L; b-S; c-J.
a-S; b-L; c-J. 10. a-S; b-L; c-J. 15. a-J; b-S; c-L.
a-L; b-S; c-J. 11. a-J; b-S; c-L. 16. a-L; b-J; c-S.
a-J; b-L; c-S.

You have met Processeans all over the world, talked with us, bought a book or a magazine. And you have written to us from all over the world. And a great many of you have asked: "What does it mean to be a Processean?", "How can I join The Process?", "What commitment is involved?"

Thank you for all your letters and all your questions. We will try to answer some of them here on these two pages, beginning with:

How can I become a Processean?



If you follow the teachings of The Process, you already *are* a Processean. But you can become one officially by attending the Sabbath Assembly (on Saturday at 7.00 p.m.) at any Process Open Chapter (as opposed to a Closed Chapter which is concerned only with internal training and other similar activities, and is not open to the general public), and by coming forward in response to the Evangelist's call to be received as an Acolyte of The Church. Then, one week later, you may be Initiated with the Sacrament of Fire and Water; at which time you will be given your Initiate's Cross to symbolise your dedication to the service of Christ. And at that point you become an INITIATE of the Covenant of Christ and Satan.



You are now a Processean.

You may remain an Initiate and still be officially a Processean. That is up to you. But if you wish to progress further in the Church, you may work towards Baptism as a DISCIPLE of the Unity of Christ and Satan.

WHAT IS A DISCIPLE OF THE UNITY?

A Processean who carries the presence of the Unity into the world; living a normal life, but living it according to the teachings of Christ as revealed through The Process.

The basic key to these teachings lies in Christ's admonition to His disciples: "I say unto you: Love your enemies".

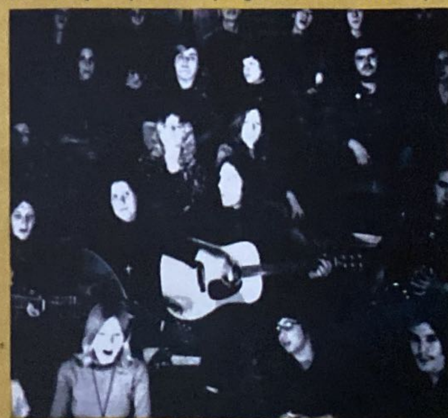
Christ said: "Love thine enemy". And with these words He laid the foundation of the ultimate reconciliation of all opposites, and thereby the elimination of all conflict.

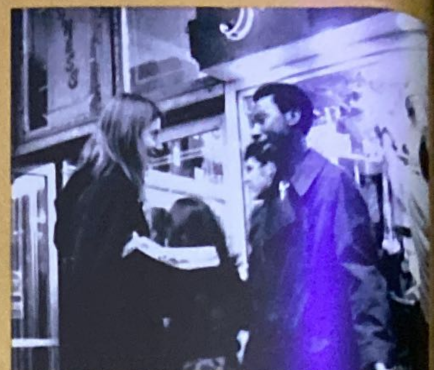
A Disciple of the Unity lives by and promotes this basic principle in the world. And all the teachings of The Process are calculated to help him towards this end.

In return for this, he gives a regular tithe of one tenth of his income in order to enable the Church to continue its work in the world.

HOW CAN I BECOME A DISCIPLE?

By first attending a six week course of twelve evening study periods (called the Outside Processean's Progress), for which you donate whatever you feel you can afford, and during which you begin to learn, on both a practical and a theoretical level, some aspects of one of the basic tenets of The Process, which is contact between people; and also by attending six Telepathy Developing Circles at which you can begin to discover and develop a different and more spiritual form of contact.



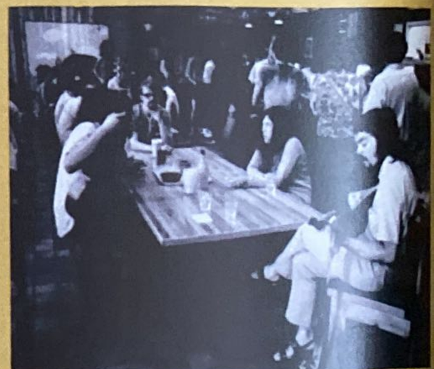


After that and after a minimum of eight weeks following your Initiation, you are Baptised, again with the Sacrament of Fire and Water, as a Disciple of the Unity of Christ and Satan. And you are given the scarlet symbol of Satan to wear together with the Cross of Christ to represent that Unity. From that point you are also entitled to wear the uniform of The Process when visiting a Chapter or engaged in Process work.

You are now a Disciple of Christ in His greatest and most challenging work; the elimination of all conflict in the world of men through the reconciliation of opposites.

WHAT OTHER COURSE IS OPEN TO ME?

If you wish to make an even greater commitment, to work with The Process from *inside* rather than outside, to carry the Message of the Unity, to preach, to teach, to worship and to serve, as an Inside Processean as opposed to an Outside Processean, and if you are considered suitable to undertake this task and perform this function, then you will be prepared for Baptism as a MESSENGER of the Unity of Christ and Satan.



WHAT IS A MESSENGER OF THE UNITY?

A Processean who carries the Message of the Unity into the world. He lives first of all as an Outside Processean (OP), but communally with other Messengers and is occupied full time with the work of the Church. Later, after a minimum of nine months dedicated service as an OP Messenger, he is admitted into a Process Chapter as an Inside Processean (IP) on a three months' trial basis. If during this three months he proves to be suitable for the function of an IP, he remains as such, and from that point may progress up the hierarchy to the rank of Prophet, and then, in due time, and according to his ability, to that of Superior.

A Messenger dedicates his entire life to the work of The Process. Therefore a high level of responsibility and self-discipline is required of him.

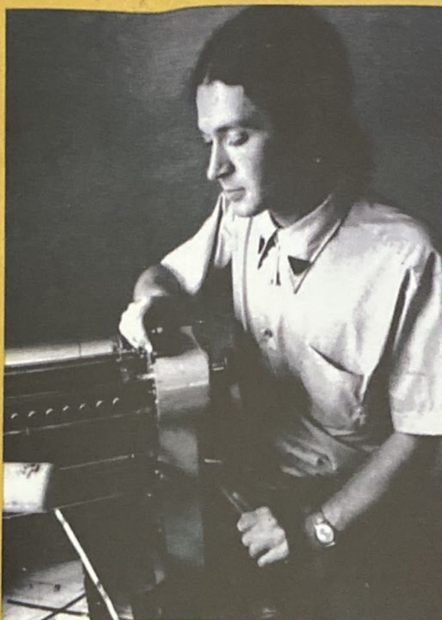


essenger is a minister of the Church, eas a Disciple is a follower.

CAN I BECOME A MESSENGER?

Disciple or an Initiate, you may decide you wish to make that greater commit- to Messengership. But not all are called to do this. The work requires both engers and Disciples, and if your function utside', then for your own fulfilment is where you must do your work for the y. But if you are considered to have the ssary basic requirements for becoming an Processean, and eventually a Superior, you may begin to prepare for Baptism Messenger.

means that in addition to fulfilling the irements for Baptism as a Disciple, you also show a high degree of responsibility, discipline and self-control, be available for time work for the Church, attend every ath Assembly and OP's Progress, and in from sexual relationships. When you have maintained this standard for six full weeks, and are still considered suitable, you will be Baptised as a Messenger of the Unity.



As a Messenger you are entitled to wear the uniform of The Process at all times, and the scarlet symbol of Satan together with your Initiate's Cross of Christ to represent the Unity.

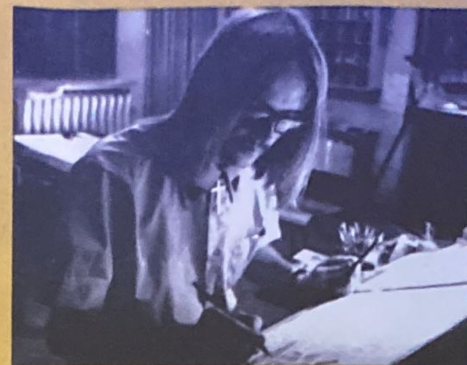
Unless you have private means, you are granted by the Church a scholarship to cover your living requirements.



WHAT WOULD I DO AS AN OP MESSENGER?

Your work would be both training and at the same time spreading the Message of The Process.

You would attend several study periods, both theoretical and practical; the OP's Progress, at which you would not only learn but also help to teach, the Telepathy Developing Circle, and other special Messengers' Training periods.



In addition you would spend time out on the streets, talking to people, selling and distributing Process literature, and inviting members of the public to visit your local Process Chapter.

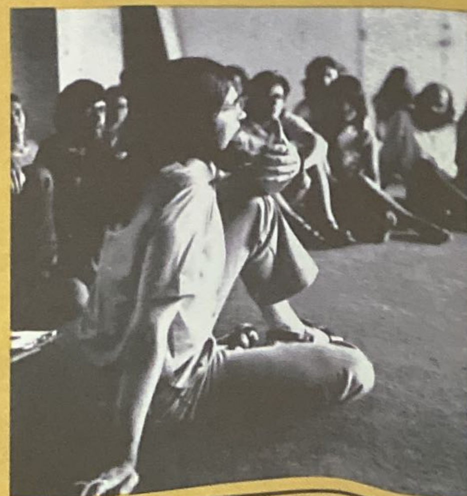
You would travel with other Processeans to towns and cities away from your Chapter, spreading the Message wherever you go.

You would help to run and serve in the Chapter Coffee Lounge, the free Shop and the free Kitchen.

You would take part in visits to hospitals and prisons, talks and discussions in schools, communities and other institutions outside the Chapter.

You would be involved in one or more of countless internal Process functions, such as artwork for literature, printing, looking after Process children, composing and playing music, carpentry, photography, decorating, driving, looking after Process animals, writing, painting, designing and making use of any other GOD-given talents which you possess.

But above all, you would use your time and activites to help you develop your knowledge and understanding of The Process, the Gods, and the teachings of Christ, to improve your awareness of and contact with people, and to learn the function of an Inside Processean.



WHAT IS THE FUNCTION OF AN INSIDE PROCESSEAN?

Well, that's when the training *really* starts. But that's another story

ABORTION
ACID BATH
ACT OF GOD
AIR CRASH
ALCOHOLISM
AMBUSH
ASSASSINATION
ATROPHY
AVALANCHE
AXED
BEHEADING
BENDS
BEWITCHED
BLASTED
BLOWS TO HEAD
BOMB
BOILING LIQUIDS/OIL
BOREDOM
BOXING
BROKEN HEART
BUBONIC PLAGUE
BUREAUCRACY
CANNIBALISM
BURNING
CAPITAL PUNISHMENT
CAR ACCIDENT
CAUSES UNKNOWN
CHILDBIRTH
CIVILIZATION
CLUBBING
CONSTRICTION
COUP DE GRACE
CRUCIFIXION
CRUSHING
DEATH WISH
DEBAUCHERY
DECAPITATION
DEFENESTRATION
DISAPPEARING
DISEASE
DISEMBOWELLING
DRAWN AND QUARTERED
DROWNING
EARTHQUAKE
EATEN ALIVE BY . . .
ELECTRIC CHAIR
EMBARRASSMENT
EUTHENASIA
EXPERIMENTAL SURGERY
EXPLOSION
EXPOSURE
FALLING FROM A HEIGHT
FIRE
FIRING SQUAD
FLOGGING TO DEATH
FOOD POISONING
FOOLHARDINESS
FORGETFULNESS
FOUL PLAY
FRAMED
FREEZING TO DEATH
FRIGHT
FRUSTRATION
GAROTTING
GAS
GAS CHAMBER
GENOCIDE
GETTING IN THE WAY
GORED
GUILLOTINE
HANGING
HARI KIRI
HEART ATTACK
HEAT
HEXED
HICCOUGHING
HUMAN SACRIFICE
HUNGER
IMMOLATION
IMMURATION
IMPALING
IMPLODING
INNOCENT BYSTANDING
INVALIDATION
ISOLATION
IRON MAIDEN
JAYWALKING
JUGGERNAUT
JUMPING OFF THINGS

The Dictionary of Dying

It is possibly significant that the human race, ever since its inception, while coming up with only one way of getting itself born, has invented a whole dictionary of ways of dying.

Our recently set-up immortality service publishes the following list for your benefit. If you can avoid each and every item on the list you should go a long way towards eternal life.

ABORTION: Induced miscarriage. But not really killing, says Medical Science, since life does not begin until the fourth month after conception! Though a popular way of 're-maining dead', no famous people seem to have chosen abortion and so we must conclude that there is something against it.


Act of GOD

ACT OF GOD: When you can't blame anyone else.

ALCOHOLISM: Internal drowning.

ASSASSINATION: Nowadays assassination needs to have a political motive for it to be assassination. You have to be — or rather, have to have been — 'somebody' for your murder to be upgraded to assassination. (This is a test of whether you have 'arrived' politically or not.)

ATROPHY: A prize for the most indolent.

AVALANCHE: A moving experience.

BEHEADING: Or, more accurately, de-heading.

BLOWN SKY-HIGH: See 'Bomb', 'Nuclear holocaust', 'Tornado', etc.


Boxing

BLOWS TO HEAD: The original Caining.

BOILING OIL: Its own extreme unction?

BOMB: Thoroughly bad ('good' in UK) performance. Take your pick.

BROKEN HEART: Emotional coronary.

BUBONIC PLAGUE: Rat poison.

BURNING: In which an overwhelming affinity with oxygen is discovered.

CANNIBALISM (Or, you eat what you are): The answer to the combined problems of the 'population explosion' and 'food shortage'? Unfortunately the word itself leaves a bad taste in the mouth and so cannibalism nowadays seems reserved for incautious missionaries trying to get inside the heads of black heathen savages and ending up inside their bellies instead.

CAPITAL PUNISHMENT: The notion that two wrongs really can make a right.

CAR ACCIDENT: Sick transit . . . The car is a machine for getting quickly from one accident to another (or not as the case may be!). One of technology's greatest gifts for "auto-regulation of population." Whether to make cars more safe or less safe is a knotty problem for the automobile industry, since more accidents means an accelerated rate of obsolescence for cars (favourable) but a corresponding decrease in the number of people in the market for them (unfavourable). (See: 'Not looking where going', 'Getting in the way', 'Ritual killing' and 'Human Sacrifice'.)


Constriction

CIVILISATION: See 'Suffocation'.

CONSTRICTION: Animal crackers.


Defenestration

DEATH WISH: Wish that always comes true in the end.

DECAPITATION: Heads you lose.

DEFENESTRATION: Voluntary (suicide jump), deluded (an acid swim to the moon) . . . and involuntary (e.g. the famous defenestration at Prague when the 'outgoing' cabinet, so to speak, victims of a putsch, made a speedy exit from office via a high window at the persuasion — and the gunpoint — of the incoming government.

DISEMBOWELLING: No guts.

DROWNING: Failure to extract sufficient supplies of oxygen from water.

EATEN ALIVE: Feeding the animals.

EARTHQUAKE: All the earth's fault.

ELECTRIC CHAIR: Described as a piece of period-furniture designed to bring a sentence to an end.

EMBARRASSMENT: Better dead than red.

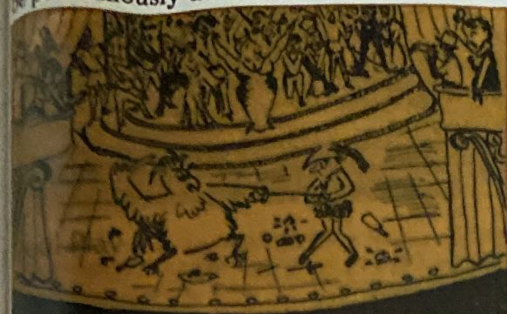
EUTHANASIA: A short in Grannie's karmic circuit.

EXPERIMENTAL SURGERY: Oops!

FALLING FROM A HEIGHT: Coming down in the world.

FOOD POISONING: What we do to ourselves all the time. (NB! That tunafish sandwich probably has enough mercury in it to fill a small barometer.)

FOOLHARDINESS: That for which you may be posthumously decorated.

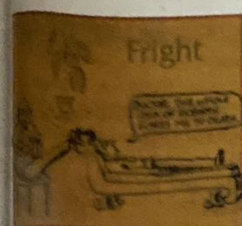


FOUL PLAY: That which an over-severe theatre critic might be victim of.

GAS CHAMBER: Selective air pollution.

HANGING: Animation suspended.

HOLOCAUST–NUCLEAR : Epitaph for a planet: "We always got our man".



Fright

HUMAN SACRIFICE: In which the sacrifist shows his true humility by picking a victim more worthy than himself.

IRON MAIDEN: Femme fatale.

ISOLATION: Curtailing one's circulation.

JUMPING OFF THINGS: An experience of some gravity.

KISS OF DEATH: A (lip-) sticky end!

LIQUIDATION: A final solution!

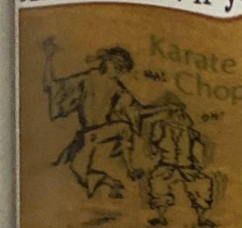
LYNCHING: The colour hang-up.

Immuration

MARTYRDOM: Exhibitionism with a cause.

NATURAL SELECTION: Who knows how the environment may change over the next years? And who knows but that Mother Nature might have left you underequipped or unable to cope in some way . . . neck not long enough, feet too flat, wits not sharp enough, conscience too sharp; who knows, even an overdeveloped taste for a now non-existent grass. Remember, if you're good to Mother Nature, she'll be good to you!

OLD AGE: . . . If you make it.



Karate Chop

OVERKILL: More than enough death to go round.

POGROM: When a minority gets too much.

POLLUTION: A filthy trick.

PREMATURE BURIAL: There can be few more ironic ways of passing on. The doctor, to whom, presumably, you had entrusted your care, or at least your comfort, pronounces you dead while you are still alive. You are cremated (see 'Roasted Alive' — in which case no point reading on) . . . or buried. You can insure against premature burial. An agent will call at your home to check that you are still alive. And as further insurance you can arrange to have a telephone installed in your coffin. ("Hello Mary. John here . . . Sorry I'm late . . .")



Roasted Alive

PREMATURE CREMATION: See 'Roasted Alive'.

RAPE: In which 'a fate worse than death' is mercifully commuted.

RICOCHET: See 'Innocent Bystander'.



Snake Bite

RITUAL KILLING: Nowadays the high altars have been moved out of the temples and onto the battlefields (see 'War') and the highways (see 'Car Accident'). Though not so religious any more — in the narrower sense of the word — ritual killings are nonetheless very religiously offered up.

RUBBED OUT: Erased.

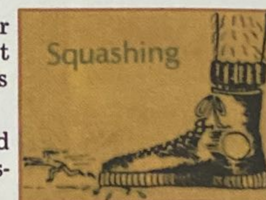
RUSSIAN ROULETTE: Ingredients: one six-chamber pistol loaded with one bullet. Directions: spin the chamber, point to your temple and fire . . . and pinch yourself. If you feel something, you're still alive.

JAPANESE ROULETTE: Played with five bullets rather than one. A game for males in which virility is indubitably proved by the survivor and stupidity by all other players.

ITALIAN ROULETTE: A game played with one pistol and no bullets and in which something or other is proved by the survivors — or by the Italians.

SKY-DIVING: A premature return to earth, or slightly below.

SQUASHING: A rather self-defeating attempt to increase one's surface area.

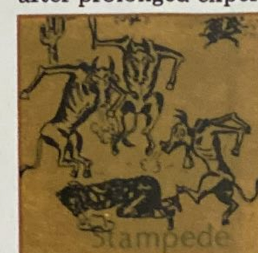


Squashing

STABBING: A pointed reminder of our transient nature.

STAMPEDE: The science of getting trampled to death by herds of cattle . . . or your fans.

STARFIGHTER: A way of getting into another plane, perfected by the Luftwaffe after prolonged experimentation.



Stampede

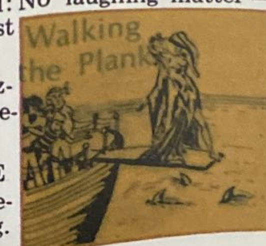
STILLBORN: Anti-natal.

STONED: What a way to go, or, getting off on rocks.

SURFEIT: Full stop.

TERMINAL CASE: The end of the line.

TICKLED TO DEATH: No laughing matter — or he who laughs last . . .??



Walking the Plank

TRANSPLANT: A bizarre combination of medicine and gardening.

WALKING THE PLANK: An act of becoming seafood, e.g. clam chowder ✠

KARATE CHOP
KEELHAULING KILLING
KISS OF DEATH
LACERATION LIQUIDATION
LYNCHING
MALNUTRITION
MARTYRDOM MAULING
MEDICINE MISADVENTURE
MISCARRIAGE
MISCARRIAGE (OF JUSTICE)
MUGGING
NATURAL CAUSES
NATURAL DISASTER
NATURAL SELECTION
NOT LOOKING WHERE GOING
NUCLEAR HOLOCAUST
OLD AGE OPEN VERDICT
OUTLIVING USEFULNESS
OVERDOSE OF DRUGS
OVER-EATING
OVERKILL
PERSECUTION
POISONING POGROM
POLLUTION
PREMATURE BURIAL
PREMATURE CREMATION
PURGE QUICKLIME
QUICKSAND RACKED
RADIATION RAPE
RICOCHET RITUAL KILLING
ROASTED ALIVE
RUBBED OUT
RUSSIAN ROULETTE
SEA DISASTER
SEPPUKU SHOCK
SHOOTING
SKINDIVING SINKING
SKINNED ALIVE
SKYDIVING
SNAKE BITE SOUL LOSS
SPIDER BITE
SQUASSATION SQUASHING
STABBING
STAMPEDE STARFIGHTER
STILLBORN
STRANGULATION STONED
STRUCK BY LIGHTNING
STUNG TO DEATH
SUFFOCATION SUICIDE
SURFEIT SUTTEE
TERMINAL DISEASE
THIRST THUGGEE
THROTTLED
TICKLED TO DEATH
TORTURE TRANSPLANT
UMBILICAL CORD STRANGLING
VAMPIRISM VENDETTA
VIVISECTION
WALKING THE PLANK
WAR
WRIST SLASH WHIRLPOOL
WRONG DIAGNOSIS



DEATH NEGATIVE

"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." *Genesis 2: 17*

"The education of the average American child of the upper middle class is such as to guard him solicitously against the awareness of death and doom. He is brought up in an atmosphere of Santa Claus; and when he learns that Santa Claus is a myth, he cries bitterly. Indeed, he never fully accepts the removal of this deity from his Pantheon, and spends much of his later life in search of some emotional substitute." *Norbert Weiner*

"Any man's death diminishes me, because I am involved in mankind. And therefore never send to know for whom the bell tolls; it tolls for thee." *John Donne*



DEATH POSITIVE

"Only in death is the total surrender that is love's possible, for only in death can we be exposed completely and without reserve." *Fr. Ladislaus Boros*

"Therefore it seems to me that everything that exists is good — death as well as life, sin as well as holiness, wisdom as well as folly." *Hermann Hesse*

"Now know but that death is the greatest of all human blessings." *Plato*

"Death is the dissolving of a partnership, the partners to which survive and go elsewhere. It is the corruption or breaking up of that society which we have called Ourself. The corruption is at an end, both its soul and body cease as a whole, but the immortal constituents do not cease and never will." *Samuel Butler*

"Life ends in death . . . The splendid chariots of kings wear away; the body also comes to old age; but the virtue of the good never ages." *Buddha*

"The real philosopher has reason to be of good cheer when he is about to die." *Socrates*

"To wish to see the dearest ones as long as possible in the flesh is a selfish desire and it comes out of weakness or want of faith in the survival of the soul after the dissolution of the body." *Gandhi*

"Nothing new arises without death." *Hermann Hesse*



REQUIESCAT IN PACE

"A funeral is an occasion when feelings of guilt and remorse are satisfied to a large extent by the purchase of a fine funeral." *National Funeral Service Journal*

"Chamber's caskets are just fine, made of sandalwood and pine; If your loved ones have to go, call Columbus 690." *Advertising Jingle*



DEATH NO DEATH

"The more I observe and study things, the more convinced I become that sorrow over separation and death is perhaps the greatest delusion. To realise that it is a delusion is to become free. There is no death, no separation of the substance." *Gandi*

"It is the secret of the world that all things subsist and do not die, but only retire a little from sight and and afterwards return again." *Ralph Waldo Emerson*

"It is the same thing in us that is alive and dead, awake and asleep, young and old. For the former shift and become the latter, and the latter shift back again and become the former." *Heraclitus*

"The most important thing I learned on Tralfamadore was that when a person dies he only *appears* to die. He is still very much alive in the past, so it is very silly for people to cry at his funeral." *Kurt Vonnegut, Jr.*

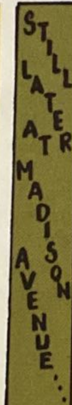
"No one you love is ever dead." *Ernest Hemingway*

OXY

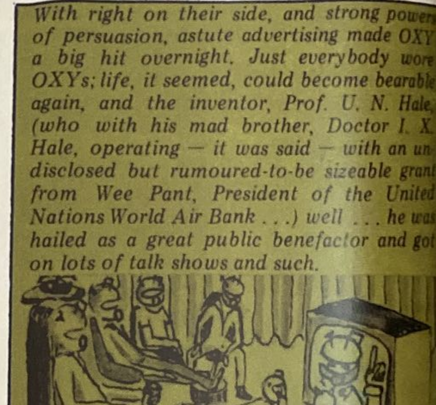
Once upon a time there was a life-supporting element called Oxygen, or 'O' as the scientists affectionately called it. GOD so much liked this that He fixed it that 'O' should appear in the middle of His Name. Oxygen had a very good thing going with Nitrogen and a few other minor gases, called 'Air'. But . . . as more and more people were born, all of them, naturally, equipped with lungs to breathe and blood to keep aired and hearts to keep apumping and as technology advanced even further and a lot of things were going into the air that shouldn't have been going into the air (until people said, "Where's it going to end?"). Then, well, it didn't take long for the OXY to come along . . . OXY was the last of the great technological advances before . . . but that's another story . . .







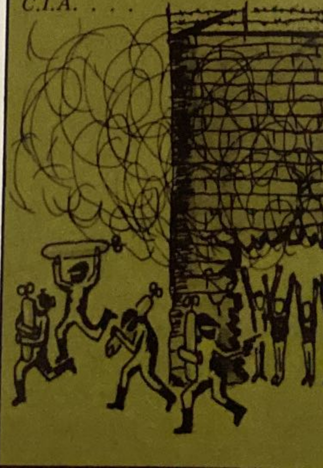




The industry couldn't keep pace with the demand, lots of different brands and makes came on the scene, each better than the other, the advertisers believed; franchises, licences, and concessions were snapped up all over the world . . .
And the gas companies, Shellox, Essox and Texacox and Gulfox came out with newer more improved oxygens that made nature (that old Mother) blush . . . she felt so silly. Why hadn't she thought of it! And all those additives . . . boy, was her face red.



BUT WORSE!!! OXY and Oxygen were now BIG business and in short supply and the market was open to all sorts of shady deals, protections, blackmarket and mob activity. Local supply depots were raided; people didn't know who to blame until it was found that a FOREIGN POWER was almost certainly behind it, not to mention some unpleasant but nonetheless popular rumours that it was the C.I.A. . . .



BUT, predictably, in the end the people turned on Prof. Hale, who started the whole thing. He was tracked down by a strongarm faction, the ANTI-OXY SURVIVAL MINUTEMEN (Slogan: "Oh, NO!") . . . but the Prof. eluded them in the end and took off for the Himalayas. Years later the New York Times stumbled across him (if indeed the bearded octogenarian with the impish Scottish brogue was the old Prof.) living in a crude abandoned geodesic chapel 20,000 feet up the mountain, working on a Cosmic Survival Geodesic Space Pail Theory . . . something about the more you take out of it the FULLER it gets!! . . . it just didn't seem to hold water!



Inevitably, the OXY became a status symbol . . . despite the fact that a Southern minister said that if GOD had meant us to have OXYs He would have . . . The Govt.-issue OXY drew sniggers — they were so awful and unchic.



MORE LETTERS

EAR PROCESS,

have read your mag! Process No. 5. Very eresting. It makes a lot more sense than the igion that was "hammered" into me in days ne by . . .

think I'd like to (if you'd have me) become a ember of The Process, Church of the Final dgement.

KENNY,
GLASGOW, SCOTLAND

S. What is eternal life?

ernal life is the endless cycle after cycle of istence, of which every one of us is a part. All eation lives and dies and is reborn over and er again. And within that cycle universes live d die and are reborn over and over again. And thin those cycles, worlds live and die and are born over and over again. And within those cles individuals live and die and are reborn er and over again. That is Eternal Life. And s, you are welcome to become a member of e Process. On page 38 you will discover how go about it.

EAR PROCESS,

bought the Fear issue when you were in xford not very long ago and it's proved far ore enlightening than anything I've read be- re – more so than Keats or King Lear – ecause it's realistic and now. Philosophy is all ery consoling but active, personal, practical, elevant philosophy seems even better.

hank you.

ANTHONY PATER
UNIVERSITY COLLEGE, OXFORD

EAR SIR/MADAM,

bought "The Process" magazine from some- ne in Trafalgar Square. I am interested in what as been written in it, but could you explain a ttle more thoroughly what The Process be- eves? – or is it all just a gas?

o Jehovah, Lucifer and Satan appear in all the ditions? I was told that you try and help drug ddicts etc: – do you do this by your religion r what? Are you concerned mainly with ooking after and helping people or The rocess?

ne last lot of questions! – how often is the agazine published (roughly)? Where can I get copy? About how many people belong to our organisation? and has the magazine any xed price?

As it is
SELINA FELLOWS
RODNEY R.N.S. HASLEMERE, SURREY

S: I think that your magazine is wonderful – 's unusual. I was glad that you protested bout vivisection – I think it's really ghastly.

he Process is what you make of it – which ould be just a gas! The Gods have appeared in ost of our magazines, and will almost certain- y appear in all future issues. We help all those ho ask us for help – and a few who don't! he Process IS people, and people ARE The rocess. Several billion belong to it, some of em quite consciously. And the rest of your uestions are answered elsewhere in this publi- ation.

DEAR FATHER MALACHI AND FRIENDS AT THE PROCESS,

Your breathing letter was gratefully received
The why, we are not departing for Cambridge
would be in short
Electrically unreceived there
It being our strongest desire to attain the other shore.

In regard to PROCESS 5, excellent, live (?) undo every issue before and respectfully of course after.

More of the same beautiful rhythm as is to
yourselves in our relation of
mind. To all other beautiful things and reasons
at the attainment
of the other shore
recognition
then
liberation
will certainly follow
there
and now it is here.

Until we see you
and maybe with your help
draw us in.

Most High Unto You
THE FAMILY OF JOHN, JAMES, WENDY
& THE HONEYBEE & SHINJE RINPODIN
Love.

DEAR SIR,

I have just read a copy of your book on Drug Addicts. I was very impressed with it. The picture painted was one I found more accurate than anything else I have read – having lived with addicts in Kentish Town for 6 months.

MR. R.A. LEAH
TUNBRIDGE WELLS U.K.

DEAR PROCESS,

On reading Process number 5 which I found in a Hostel in London, I was deeply moved and found that the contents roused feelings I knew nothing of.

Thank you for this good you have done for me & I hope to further my knowledge on the subject.

Yours sincerely, H. WOOD, KAIM HOUSE
ABERDEEN, SCOTLAND.

DEAR FRIENDS,

I saw you last in Paris, and before that in New York. Hope you are well. With love.

TAMA STARR
Haiku, MAUI HAWAII 96708

DEAR MALACHI,

After re-visiting Process again, I can truthfully say it was like going home. The Process books constitute a Bible to me, a Bible in which I strongly believe and want to follow.

If it is possible, would you be able to send me some more copies of "SO BE IT"? I would be sincerely grateful if you could. When I read that book, things became very clear to me, through it, it is very easily understood what Process is about, and what it can and does mean to many people.

Yours sincerely,
JANET COLE
ASHFORD, MIDDLESEX.

P.S.

This time when I told my mother I had been to Process and was going again, she did not seem to mind, so perhaps that test is over. However, reflecting upon this test or no test I shall still follow Process.

DEAR PROCESS,

I have read a few of your magazines and now would be interested in joining your organization, and help organize a branch here. I am 25 and a student and librarian. I am Czech-German (a quarter Jew). I have studied Scientology for 6 years, but was not tolerated in the organization because I am a supreme individualist and can put up with only so much discipline and regimentation. 1964-7 I was one of the top among local neo-Nazis. In the last 2 and a half years, however, I have embraced Judaism so am no longer anti-Jewish. I am still fanatically nationalistic. I have been a Theosophist for 9 years, although I have been kicked out from membership, as in Scientology.

I am loyal to Ancient Egypt, Egyptian Religion, as well as Judaism and the Jewish people. My heroes are Nietzsche, Plato, L.R. Hubbard, Ayn Rand, T.E. Lawrence, Osiris, Moses, and, with reservations, Hitler. Also Ulick Varange ("Imperium") and Spengler.

I love: Egypt, Jewish sages, Andean Civilizations, neo-classical music, archaeology, the Old Testament, Israel, the sun, semi-deserts, lakes, rivers, the sea, quality, intelligence, the Middle East, the Near East, mysticism, power, elites, Ancient Greece, clean living, God, and myself.

I hate: barbarism, decadence, the Mob, Communism, Capitalism, porno-culture, race-mixing, mental deficiency, Asia not including the Arab world, jungles, rain, cold, noise, the consumer economy, the Grey Forces.

I am very self-oriented and a genius in my own right, so that I may prove intractable; in any case I repel most people; on the other hand, I am co-operative, believe in a team effort, try to be friendly and sympathetic. I think I could be a good Jehovian.

I would be willing to further the aims of your organization with fanaticism and enterprise provided I am given my due. Please send me details and advice concerning all this.

Okay??

JURGEN KLEMENT
MELBOURNE, AUSTRALIA.

O.K. I think you COULD be a good Jehovian. (There's certainly very little of the Luciferian in you, though a strong element of Satan is showing at either end.) But Jehovah would probably require a higher acceptance of discipline than you currently have. Remember if you want to give it (and judging by your heroes you clearly do want to) you have to be able to receive it. O.K.?

STAFF OF THE PROCESS,

Thank you for the experience of your material (PROCESS FOUR). Would desire your advice in seeking further enlightenment as read today.

Looking forward to a visit with you soon. Any possible aid to you from this position is readily available.

Many people (those capable in America) love and respect you.

Undying,
JOHN OPSTEIN
SAN FRANCISCO, CALIF.

DEAR MALACHI,

I am living and while doing so I cannot avoid learning new things everyday. Behind every strange face it seems that someone is crying out something that sounds like a breeze saying "As it is". Well, I try to learn to say "Well, so be it".

Love
ALI REZA YAVAR
PARIS 16

MORE LETTERS YET

DEAR SIRS,

When I was recently in London I purchased a copy of your magazine or bulletin. At the time, I did not have time to read it, or so I thought. (If I had known its values I would certainly have sat down and engorged its means and serious thoughts.) Well, as the story goes, when I got home I read it and SAT UP. I was so surprised to have reaped an unexpected dividend from my trip.

Yours as an involved reader, and perhaps a future convert.

RON YOST
SLATER, WYOMING, USA

DEAR ED.,

If it wasn't for the fact that we found 'Process 5' on a park bench we would never have discovered this enlightening magazine.

JIM WOOD & NICK RIDLEY
DUNMOW, ESSEX.

DEAR PROCESS

I thoroughly enjoyed Process number 5. It was the first time I ever read Process. Is it possible to subscribe? Is there an American Chapter or is it all one big happy family? I admit I was confused at the idea of the three Gods but I do agree with the grey life – I am 18, a college freshman and as totally disillusioned as anyone could be. Maybe Process can answer some of my questions.

DIANNE KENNY
DORCHESTER, MASS. USA

No, Dianne, I'm afraid you can't subscribe in the normal way. Our magazine is not a regular publication, and issues emerge when the spirit moves us. But if you want more literature, contact the Boston Chapter. Yes, you see there ARE American Chapters. But also, yes, we ARE all one happy family!

Come and visit us, and we will try to answer your questions, and steer you through your disillusionment.

DEAR EDITOR,

I read Process 5 with wary interest. In spite of the layout of your magazine and in parts comic-like presentation I presume you take your religion seriously.

However, I find numerous things puzzling, in particular your doctrine of three Gods.

By your quotation of the Gospel I presume your beliefs are based on the Bible and not just a theory worked out on the basis of science, mythology and the evidence of the modern world.

However, in the Gospels when Christ was challenged that he was possessed of Beelzebub he made a generalized statement that a kingdom which was divided against itself would fall. That you cannot serve God and Mammon.

You say: "God and AntiGod are two halves of a divided totality and they must ultimately be reconciled."

The Christian God is steadfast and eternal. What He was yesterday He is now and will be in the future. How does this fit in with your beliefs?

Do you accept only part of the Bible as truth? In my study of the Bible I found that it is all truth, written by the inspiration of God in man and under the tuition of the Holy Spirit. Therefore if I believe part of it I can only believe the whole.

I believe our knowledge of God is limited to the witness of the world around us and His Holy Word, i.e. the Bible. Even this is partly beyond the powers of our human understanding until in the light of His love He shows us the meaning.

If He has so inspired you then please forgive me, but please be sure that you are drawing desciples to the Truth and not to yet another myth.

ANGELA JONES, EMPIRE NURSES' HOME
LONDON, ENGLAND.

First of all, bear in mind that nothing is really serious unless it is also humorous. This is just another aspect of the Divine Paradox, which is the embodiment of the Sublime and the Ridiculous, which is the totality of GOD. Nothing CAN be sublime, unless it is also ridiculous. That is the principle upon which our two pole universe is based.

Secondly, the Bible was indeed inspired by GOD, but distorted and misinterpreted by man, who was himself after all created by GOD, therefore . . . well, as you can see, logic itself undermines the concept of "sacred cows". But science was also inspired by GOD and distorted and misused by GOD's creations, and so was mythology, and so was "the modern world". It's hard to draw the line when it comes to defining what GOD is and is not responsible for.

Next, the house divided against itself. Of course it cannot stand.

It is in conflict and must therefore move and change and eventually collapse, and then be resurrected on a new basis of harmony and balance, which will then cycle again into conflict, and so on. That is the way of all creation.

The Christian God (by speaking of Him as such you imply that there are others) is indeed eternal, as is every being in the universe, but steadfast? Does that mean unmoving and unchanging? Certainly, in relation to man He is infinitely stable, but unmoving and unchanging, no. Being even remotely concerned or identified with His own creation He must move and change with the ever moving and changing Universe.

And the Bible as truth? Perhaps. But can we really call the King James Version the BIBLE? Stories – wonderful stories, full of wisdom and divine inspiration – handed down, translated, re-translated, interpreted, re-interpreted, used to make a point, misused to make another point, translated again . . . Truth is to be found WITHIN what we know as the Bible—profound truth. But the Bible itself as Truth?

Truth, by our definition, is awareness of reality. Our awareness is severely limited. But it is expanding. And the Bible is indeed one agent for furthering that expansion.

Forgive you? For what? You have questioned, you have stated, with great understanding and sincerity. That cannot require forgiveness, only appreciation.

DEAR FRIENDS,

E=MC What else can you do that's fantastic?

RICK RIDGEWAY
TEXAS, USA



WAR DEATH

"Human sacrifice has been abandoned almost universally today – except in the institution of war, in which millions of young men have been condemned to be killed and to kill in our lifetime . . . It is significant that a young man who has been sacrificed in battle is honoured by his community and has, in many cases, himself been a proud and willing victim."

Arnold Toynbee

"Never forget that the nation owes you everything, and in return it expects everything of you, up to and including the supreme sacrifice. You must learn to support suffering without complaint, because you are German. Heil Hitler."

Address to troops on the Russian Front (from 'The Forgotten Soldier') by Guy Sajer

"Death and I are waiting. The training and practice have been rigorous, but it is worthwhile if we can die beautifully and for a cause."

Kamikaze pilot

"Their most primitive, even their wildest feelings were not for the enemy; their bloody task was merely an outward radiation of the inner soul, the divided soul filled with the lust to rage and kill, annihilate and die so that it might be born anew. A giant bird was struggling out of the egg; the egg was the world and the world must first be rent asunder."

Hermann Hesse

"I'm sorry anybody had to die there, sorry I ever had to kill a soldier in Viet Nam. In My Lai, I made one of a thousand mistakes I made in Viet Nam. I was just as wrong going to Viet Nam as to My Lai. But I'll be very proud to have been in the U.S. Army and fought at My Lai if it shows the world just what war is."

"After about a month I just faced myself and asked, 'Do you want to quit living?' At worst, I knew I had one year left, and I decided I wanted to do something before I die. I decided I would look other people in the eye again."

Lt. William Calley



REBIRTH

"GOD generates beings, and sends them back over and over again, till they return to Him." *The Koran*

"The person of man is only a mask which the soul putteth on for a season; it weareth its proper time and then is cast off, and another is worn in its stead."

The Koran

"After leaving this body, a virtuous man acquires a still better place and body and his wisdom constantly increaseth."

Zoroaster

"My opinion is that we shall be re-incarnated . . . and that hereafter we shall suffer or benefit in accordance with what we have done in this world. For example, the employer who sweats his workpeople will be condemned to be sweated himself."

Lloyd George

"It is nature's kindness that we do not remember past births. Life would be a burden if we carried such a tremendous load of memories. A wise man deliberately forgets many things."

Gandhi

". . . It sometimes happens that the Angel of Forgetfulness himself forgets to recover from our memories the records of the former world; and then our senses are haunted by fragmentary recollections of another life."

Sholem Asch

"The reason why Homer is to me a dewy morning is because I too lived while Troy was and sailed in the hollow ships of the Grecians to sack the devoted town . . . when a lively chord in the soul is struck, when the windows for a moment are unbarred, the long and varied past is recovered. We recognize it all. We are no more brief, ignoble creatures; we seize our immortality, and bind together the related parts of our secular being."

Charles Emerson

"It is conceivable that I might well be reborn as a Chinese coolie. In such a case I should lodge a protest."

Winston Churchill

e are introduced
a fantastic and inevitable event
ich comes nearer
th every day that passes:
e end of all life on our globe,
e ultimate phase of the phenomenon of man."

eilhard de Chardin

AFTER THE DELUGE

fter the Deluge, peace:

er the Deluge, peace; the quiet calm of death; the death of a world; only the death of countless human beings and countless living atures – that is the tragic price of this peaceful aftermath – but the th of an entire system; a vast and complex social structure, a huge ical machine and a great unwieldy economic framework.

tragedy in that. These things were diseased beyond recall; cancers ted by man, fostered by man, and eating relentlessly away the soul man. They were the monsters of Frankenstein that turned upon him d destroyed him.

had become the system he created. It had engulfed him, dragged down into misery and frustration, stretched his nerves to breaking t, set him against himself, against his fellow man and against the environment in which he lived and upon which he depended for sustenance. It had corrupted his brain, distorted his values, and de him as unnatural and unbalanced as itself.

reated the ogre, and then became its pawn. He built the lie of what alled 'civilised society', then made it truth for himself and slaved its perpetuation. He hated it, convinced himself he loved and ded it, and then served it with unfailing singlemindedness at the ense of his own survival. He became enmeshed in his own illogical d deceptive arguments in favour of the system he had made, pursuing at he was sure were noble and altruistic goals, making what he ught were magnificent promises to himself, and then remaining nd to the growing evidence that the goals were receding further and ther into the distance, and that each of the promises was broken one one.

Imprisoned in his self-created and anti-natural world, he lived on unrealistic hopes, which he nurtured with the lies of an unfounded optimism. He fixed his attention on one tiny stunted but new grown sapling, whilst the whole forest rotted and decayed around him. He cured symptoms – or tried to – one by one as they appeared, but he closed his eyes to the creeping cancer that spread and grew and festered behind them.

Until at last there came the Deluge. No longer could the curse he had brought upon himself be held at bay. It came and swept away his world. Or rather his world swept itself away. It destroyed itself, and him – or most of him.

A tiny part of him remains unharmed, but nothing of that world; except a memory fostered by the ruins, a bitter aftertaste and a few vain regrets. But these will very soon be lost and forgotten.

Of the structure itself nothing remains. Everything that gave it sustenance, meaning, significance, value, stature, and the power that it wielded over its creator, has now become irrelevant. The vast majority of its slaves are dead. Its organisations are disbanded. Its rules are buried with those who enforced and obeyed them. Its temples are destroyed. Its values and conventions, its codes and constitutions, inscribed in countless volumes and countless languages, are lost in the rubble.

Now there is a new order, requiring a whole new framework of answers and solutions, codes, values and conventions. Those of the old order no longer fit. They have become redundant.

Anyone trying to live in the new by the rules of the old will only die of frustration.



There was agony in the Deluge.

There was agony in the Deluge. There was pain and suffering, terror and deprivation. It was the nightmare become reality; the ultimate horror, so it seemed. But for each individual it was really no more than the long drawn out pain of the sickness of the old order, concentrated and intensified into one final spasm of inevitable self-destruction – and then release. It was the aching tooth extracted without anaesthetic; the bursting tumour, the amputation of the festering limb. It was a last desperate eruption of violent tortuous despair. It was the moment of agonised dying, and it seemed endless – but no more endless than the agonised so-called living had seemed before it.

And afterwards, for those who died *with* the old order, there was the final peaceful tranquility of death; and for those who survived, like the soul of a dead man, there was the rest and quiet calm of a new life.

Whether we lived or died in the cataclysms of the End, the aftermath for everyone of us is peace; a peace unknown and scarcely imagined within the prison of the old order.

When the last of the anguish was gone, when the dust had settled and the corpse of humanity as we had known it was still, when the death throes had ceased and the cries of pain were silenced, then there began a time of rest, both for the living and for the dead.

That is how it is, and that is how it has to be. A new beginning must begin with silence.

At last the roaring of the vast machines of government can no longer be heard; the chatterings of desperate argument and political dispute have gone; the seemingly inexorable rhythm of the marching feet of progress and ambition that drove men forward – forward? – has finally stopped; the screaming protests of prejudice, the clamouring demands for rights and privileges, the hammering on the door of the establishment, the insults and recriminations hurled to and fro across national, racial and ideological barriers, all is brought to silence.

Now, instead of talking, we can listen. We can stop, stand still, and listen; listen to the voices from within, that before were drowned by the din of humanity's struggle for supremacy, listen to the sounds of the 'wild green earth' that before were submerged by the artificial poundings of man-made machines.

"We live in a polluted world now. It is time for us to go.
The future is very, very black because these times sin against nature..."

François Mauriac

For centuries man told himself the answers. For aeons man argued right and wrong, fought over what was advisable and what was inadvisable, struggled over the elusive concepts of good and evil; created, uncreated and recreated a tortuous crippling logic of his own, to constitute a series of soul-destroying moralities – each more twisted and paradoxical than the last – thereby perpetuating his already wretched condition.

And as the structure he was building became larger and more complex, the answers became harder and harder to invent, the problems became more and more insoluble. He racked his already overburdened brain, tortured himself with anxiety and remorse, blamed himself, then justified himself, all the time protesting louder and louder in order to drown the ever growing sound of his errors and failures.

There had to be a way, and he must find it and proclaim it. His life must not be proved a failure. His way of life must not be finally acknowledged as futile. He must be right. And when the voice of his own basic wrongness, the backlash of his arrogance, became so loud that his protests alone could no longer drown it, then he ushered in the screeching sounds of his ultimate scientific solutions, in a last desperate attempt to prove his point, and he added *them* to the already deafening cacophony.

But the Deluge swept it all away. A voice far mightier than any sound which he or his desperate solutions could ever produce, yet ironically brought about *by* him and his desperate solutions.

The Deluge swept it all away. In one great tidal wave of war, famine, disease, pollution, and cataclysmic so-called natural disasters, in one great surging scream of triumph, it drowned out every other sound, and when the scream itself had died away, left silence.

And now, does man again have a choice?

If he does, then he can either set off once more, protesting and disputing, striving to win back the illusions of magnificence which he has lost, or he can face his insignificance and helplessness, and rest awhile, calmly and quietly listening for the voices of GOD and nature, to tell him who and what he is, what he must do, and where he must go.

But if he does have the choice, then surely, even without the fearful disillusionment which he has suffered, he is far too exhausted, physically, mentally and spiritually, to want to start protesting all over again. Surely he has had his time of trying to prove that man is GOD; he must see that all it brought him was an endless stream of failures, shattered dreams and broken promises. Surely now he is willing to admit defeat; let GOD be GOD, and man be man.

If so, then in the silence, which he will not disrupt, GOD will speak to him, just as he spoke to Adam in the Garden before the Fall. GOD will tell him the rules of the Game.

They are simple and straightforward, personal and comprehensible, meaningful and understanding of man's nature and his inclinations. They are not derived from complex and impersonal social codes, devious legal manipulations, or remote economic requirements. They are not founded on centuries of growing prejudice; the fear and suspicion of one man towards another; nor on a soul-destroying maelstrom of social and financial competition.

GOD values are not based on status symbols, or reputations, or class divisions, or racial separations, or cultural conventions. These things were some of the man-made burdens which the Deluge has destroyed. They no longer exist. And the old laws and customs which stemmed from them, and ruled men's lives in the past, are no longer of any consequence. They do not belong any more. They have no relevance.

GOD values take into account only man as he is. They make no allowance for what he creates in defiance or disobedience of his Creator, nor for what he builds to replace his Creator. Only man himself ever adjusted his values to accommodate such things, and then proceeded to hang himself with them.

GOD values are basic and fundamental. They begin at the beginning. They consider the basic structure of life as it is; as it has been created and as it naturally evolves and changes. This is the prime consideration, which takes precedence over all else. Every other value, every other law and code and convention, every pattern of behaviour, must stem from this basic element of natural existence. Once man begins to set his own creations *above* GOD's creations in importance and value, he begins to deviate, he begins to lose his contact with GOD. And unless he reverses the trend at once and returns to the basic principle of the supremacy of natural existence, then he is on the downward spiral into self-destruction.

GOD values begin at the beginning. And although they grow and expand and build upon themselves as creation evolves, they never lose sight of that beginning. The basic priorities remain, with what is natural – directly natural, involving no human distortion, or manipulation – taking precedence over everything that involves a deliberate interference with the natural order of things.

"In a very real sense we are shipwrecked passengers on a doomed planet."
Norbert Weiner

This is not to say that such interference is wrong, but simply that it must not be allowed to become the predominant factor.

Man is created to make use of nature, to adapt to it, to channel it, to create natural order out of natural chaos, to give form to what is formless. But he is not created to destroy nature, nor to subjugate it to his will, nor to distort it, nor to erase what already has natural form and replace it with what has unnatural form, nor to create unnatural chaos out of natural order. He is created to exist in harmony with nature, not to make war against it, to give to it and receive from it, not continually to demand of it and give little or nothing in return.

In his infinite wisdom, GOD gave the natural world and everything in it to man, as man's willing and obedient servant. In response, man attempted to make the natural world his slave, and eventually, inevitably, the world was driven beyond endurance, turned against its master, and destroyed him.

Nature can and will serve every one of man's needs, if he will allow it to do so. But he must accord with nature, and not struggle against it. He must blow with the wind and flow with the stream, and not always strive to make his way in the opposite direction. He must satisfy his needs *through* the miracles of natural law, and not *despite* them.

Nature will not attack man, unless man has first attacked nature. And if nature does attack him, his first realisation should be that he must in some way or other have set himself against it.

But death is an integral part of the laws of nature. It is as vital a stage of the natural cycle as birth. And man instinctively rejected death. He challenged it. He made war on it. He tried to eliminate it, to suppress it, to postpone it, to outwit it, to negate it. He went far beyond the natural instinct for survival in his efforts to escape from death. The result – ironically but not surprisingly – was that he made himself more violently and cataclysmically subject to death than any other creature in his world.

The zebra flees from the lion and tries to hide when the lion appears. That survival instinct forms the natural balance to the lion's survival instinct to hunt and kill the zebra for food. But zebras do not build themselves massive fortifications with watch towers and traps in order to escape the lion's bloodlust. They accept the natural balance. Sometimes a zebra escapes, sometimes a zebra is killed. It creates no animosity, no grudge, no paranoia, no basic dissatisfaction or anxiety. There is *no blame*.

Rooks, like human beings, need homes in which to live and to raise their young. Do they fell all the trees of the forest and build themselves houses with the wood? No; they find small twigs that have fallen to the ground and build themselves nests in the highest branches of the trees. There they live, content with the natural order of things, and existing *within* its framework. If the wind blows too hard and a nest is destroyed, the rook builds another. He does not call his friends together and discuss ways and means of preventing the wind from blowing.

A weasel kills a field mouse and feeds it to her young. Do all the field mice band together to devise a means of exterminating weasels? It is the farmer who makes self-righteous war on the fox, because the farmer presumes his own right to eat chickens and denies the fox's right to do the same. The chickens themselves bear no malice towards the fox – except in children's story books where the farmer is supposed to be on the side of the chickens, who are 'good', and against the fox, who is 'bad'. The fact that the farmer has basically the same designs on the chickens as has the fox, is not usually mentioned!

Now a human being may use his wits, just as an animal does, but once he uses them to step outside the natural cycle – even a little way – as opposed to using them *within* the natural cycle; once he denies the validity of natural law and tries to change it to suit himself, then he begins on the path of self-destruction; the path that becomes more and more twisted and tortuous, more and more frustrating and disillusioning, and finally ends, as it must end, with the Deluge.

Then he is back at the beginning again, as he is now. He has died, and been reborn. All his man-made substitutes for natural form and function have gone, and once more he is faced with the natural order of things. The world in which man was – apparently – supreme, has demolished itself, and left only the world – which was always there beneath the surface – in which GOD is supreme.

Before the Deluge, men were not born into the natural order. They were born into a man-made distortion of the natural order. They did not any longer belong, even at birth, to the natural order. They belonged to the world in which they lived and were raised – a grotesque and nightmarish anomaly. So an individual, or even a group of individuals, could not simply deny the status quo and revert to nature, thereby bringing back for itself the natural order of things which had been lost. That would have been too simple a solution, as many discovered to their cost. The world had changed. It had been taken over by the machine of human progress and civilisation, and every man, woman and child born into the world by the grace of that machine, belonged to that machine.

The world and everything in it belonged to humanity, because humanity had forced the world to change itself according to its will. It no longer belonged to GOD.

Therefore, if it was to change back, if it was to revert to the beginning, if it was to belong once more to its Creator; then first, the occupying power must be overthrown. And there was no need to force *that* issue. Its very nature was bound to bring about its own destruction. The Deluge came from within, not from without.

But it had to come, by one means or another, before there could be any basic change. Those who simply defied and energetically opposed the symptoms, altered nothing. The corruption permeated the entire physical, mental and spiritual existence of the planet and its inhabitants. It attacked the mind with even more devastating effect than it attacked the body – then the mind attacked the body to even the score. It seeped into the soul and flooded the essence. And all of it from within; manifesting without, but stemming from within .

So no healing on the outside could work. No superficial cure could hope to be effective. The most soothing ointment in the world cannot eliminate gangrene. There is only one cure; amputation – in this case, of the entire body!

There is no harm in the practice of curing symptoms – unless we deceive ourselves that it is the way to eliminate disease. When you are faced with the last stages of a human cycle of civilisation, you are looking at a world with a terminal disease. By all means change the outward manifestations and juggle with the apparencies. Alter laws, devalue or revalue currencies, demolish and rebuild cities, disband organisations and form new ones, shout political slogans, start new political movements, protest and proclaim, analyse and explain. Change whatever you want to change. Stop whatever you want to stop. And start whatever you want to start. And live your life as feels right to you.

But if you come to diagnose, do not be blind. See what it is you are dealing with. It's living death; the man with a few months to live and no chance of a cure. Do what you will; but know that the Deluge must come.

And it *was* living death. There *was* no cure. And the Deluge came. Some knew that it was coming; most did not.



ow after the Deluge has come and gone.

w, after the Deluge has come and gone, either it carried you away o a new level of existence; a calm and peaceful coming together of ls, without human bodies to agonise and separate them; or you live in the silence of the aftermath, inheriting a purified world from a d civilisation.

both there is peace and rest. In both there is contact – you are not ne. All that is lost are the trappings of the human dungeon; the ks, the thumbscrews, the red hot irons; all the instruments of ture that constituted civilised society; the frantic striving for success, recognition, for respectability, for status, for rights, for privileges, a fair deal, for a larger share in the spoils of exploitation; for a use to live in, for a better house to live in, for a bigger house to live in; the highest honours, for supremacy, for a grain of self-respect, for education, for a living wage; for justice, for peace, for political bility, for social compromise, for less violence, for more erstanding; for a job, for money, for love, for popularity, for nfort, for security, for reassurance; for a brief respite from the dless directionless struggle.

er the Deluge these are gone. In death there is company, there is e and understanding, in the common bond of release from the man game. In life there is company, there is love and understanding the common bond of survival, and freedom from all the old n-made fears and anxieties.

is the aftermath of the death which all men fear; the death of an ividual and the death of a world; it's the same; peace. This is what on the other side of the chasm.

t it was always the nature of man to see nothing beyond what med to be the immediate threat. He preferred to live with his aching th than to suffer a momentary intensification of the pain in order to d subsequent relief.)

d once more GOD whispers in the ears of the remnant of his human ation: "Be fruitful and multiply, and replenish the earth, and subdue and have dominion over the fish of the sea, and over the fowl of the , and over every living thing that moveth upon the earth."

d is it once more another test? Is there choice again?

ght man again despise what is placed beneath his charge? Might he due the earth by subduing the laws of nature, destroying what grows, twisting the natural forms into ugly distortions to suit his whims and fancies; upending the natural order of things, and creating an artificial chaos to replace it; building a man-made jungle over the ruins of a GOD-made jungle? Might he again see his rule over animals as a licence to exploit, torture and exterminate any creature he chooses?

That was the choice he made before. Subduing meant destroying. Dominion meant slavery.

And what of multiplying and replenishing? Might he once more cram the world with his own species, using every artificial means he can lay his hands on to increase his numbers and defeat the laws of natural selection? And might he thereby once again overwhelm the whole world with himself, spreading himself so thickly on the ground that his exploitation of the natural resources of the earth has to be increased with more and more complicated and unnatural means?

Might he do all this *again*? If he has the choice, despite his exhaustion and disillusionment, is there really any reason why he should choose differently from before? We have seen no evidence of his willingness to learn from his mistakes. And it will not be long before the outcome of his previous choice is quite forgotten.

If he has the choice, what are the chances of him choosing to multiply within the natural law, so that the world, at any one time, contains no more and no less than the number of human beings best suited to its stage of evolution? What likelihood of him respecting what he has been given to rule over; of him seeing his task of subduing the earth as putting order into chaos, creating and changing in harmony with nature, and bringing out the natural precision that often hides behind a jungle of haphazard growth? *Might* he interpret dominion over the creatures of the earth as responsibility for their preservation and welfare, again within the bounds of natural law, and as the privilege of ruling and controlling them, but with kindness and consideration and concern for their well-being? Is there a chance that this time, man – what's left of him – will respect the nature of the world in which he lives instead of despising it, that he will cherish it instead of exploiting it, preserve it instead of destroying it – and himself along with it? Is there a chance that he will give to it instead of continually demanding of it, that he will live in accord with it instead of permanent conflict? Is there a chance, that given the choice, he will adapt himself to his world instead of laying it waste?

Or are these questions academic? Perhaps this time GOD in His infinite wisdom, has given man the world, but, mercifully, has kept all choice for Himself ✠



...AND THEN, THE RESURRECTION.

Excerpt from B.I. (Brethren Information) 31, as yet unpublished.

The world is close to the death point of its present cycle. It appears to be on the verge of a total conquest of the material universe. It appears to be within arm's reach of supreme success in human terms. Lucifer's image of the ideal seems very close indeed. If we project the accelerating graph of scientific progress and discovery, it looks as though there will be little or nothing that man will not be able to achieve on a social and material level by the year two thousand. That is the ultimate human fulfilment; the image of the body on a racial level. Science fiction writers describe future worlds of utterly Luciferian perfection; nothing less than heaven on earth.

That is the goal, and it seems to be in sight. Or rather it *seemed* to be in sight, not very long ago. But now the other side of the picture is beginning to show itself more and more clearly. There is a growing realisation that civilisation is as close to death as it is to material and scientific conquest. It's no longer a few visionaries who can see that the very concept which is leading us towards a promised land of technological perfection, is also leading us towards an ironically coincident destruction as a race.

Incredibly, it's the very means by which we have been progressing towards that promised land, which has gradually, and until now almost imperceptibly, undermined us. It is the very triumph of technology which has tipped the world's ecological balance. And that is only one element. It takes no account of the even more obvious fact of the weaponry, which that triumph of technology has put into the destruction-orientated hands of mankind.

There is no way back. There is no way to avoid the End, or to by-pass it, or to stop it from taking place. But there is a way to transcend much of the agony, the despair, the frustration, and the disappointment of the End. And that is by seeing the myth — or rather the mirage — of a technological man-made paradise, for what it is, *before* the End. It's as far from the GOD-made world of nature, and therefore as far from God, as it's possible to be.

Now this is no moral judgement — although it usually emerges as such from an incomplete awareness of this particular human reality. This is a fact. The racial image of the body, man's vision of a human heaven on earth, is beautiful, ideal, faultless, perfect — and sterile. And besides, it does not really exist, *except* as an image in the minds of men. And it's far less painful dissolving the image of a mirage, if you have known — or even partly known — for some time that it *is* a mirage, and will therefore dissolve when you reach it. It's far more painful when you believe in its actuality, right up until the moment when you reach it and it dissolves.

And if we also know that a little way *beyond* that painful dissolution of our dream, an instant *after* it has vanished and finally — and literally — disillusioned us, is the beginning of a *real* oasis; the life-orientated world of the positive side of the cycle; not a perfect *human* world, but something moving towards a perfect GOD world; then we can meet the approaching End with confidence and positive anticipation, instead of growing helplessness, disappointment and dread. And the same applies for each one of us, to the approaching end of our individual human existence.

There is no sin or failure or wrongness in being afraid of death. But knowledge of the patterns of the Game can help us to keep the fear in perspective.

For example, we might feel nervous before a painful operation, or before being separated temporarily from someone whom we love, or before making a basic change in our life-style or environment. We may have to steel ourselves in order to go through these things. We are almost bound to have some kind of reaction towards an imminent painful or uncomfortable experience. That is part of natural law.

And that is *all* our fear of death need be. It need not be a dread of the eternal unknown, or of the everlasting flames of Hell, or of the permanent loss of those we love, or of unbearable punishments for sin, or of a strange and alien world in which we will be lost and alone, or of helpless drifting in space, or of any of the other nightmare imaginings which an imminence of death can produce. Because in death we are not evicted, we are not cast out, we are not betrayed, we are not condemned, we are not abandoned, we are not deprived. We are instantaneously purged — not of *all* negativity, but of our drive towards an increasing *predominance* of negativity — and then we are resurrected into a life-orientated world of increasing *positivity*. And with that resurrection, goes a knowledge that we are leaving death behind us, and moving inexorably along that road of increasing positivity, towards life ✠

Robert de Grimston

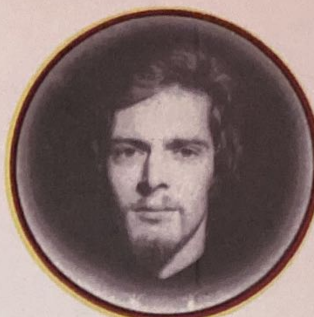
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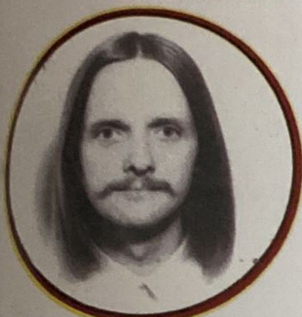
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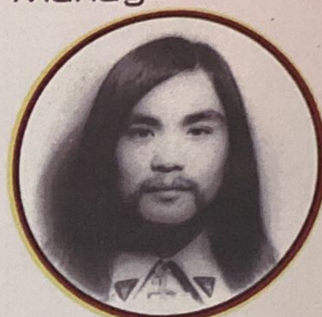
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Dear Readers,

It is our warm wish that reading our magazine has been a worthwhile experience for you. We hope very much that you have had as much enjoyment out of this issue of 'The Process' as we had in putting it together.

Any questions and comments are more than welcome. We love getting your letters. Please address them to Father Malachi (TORONTO CHAPTER – see below).

We hope to have the pleasure of meeting you again. And remember, there is always a standing invitation to you to visit with us at

~ THE PROCESS ~

Malachi



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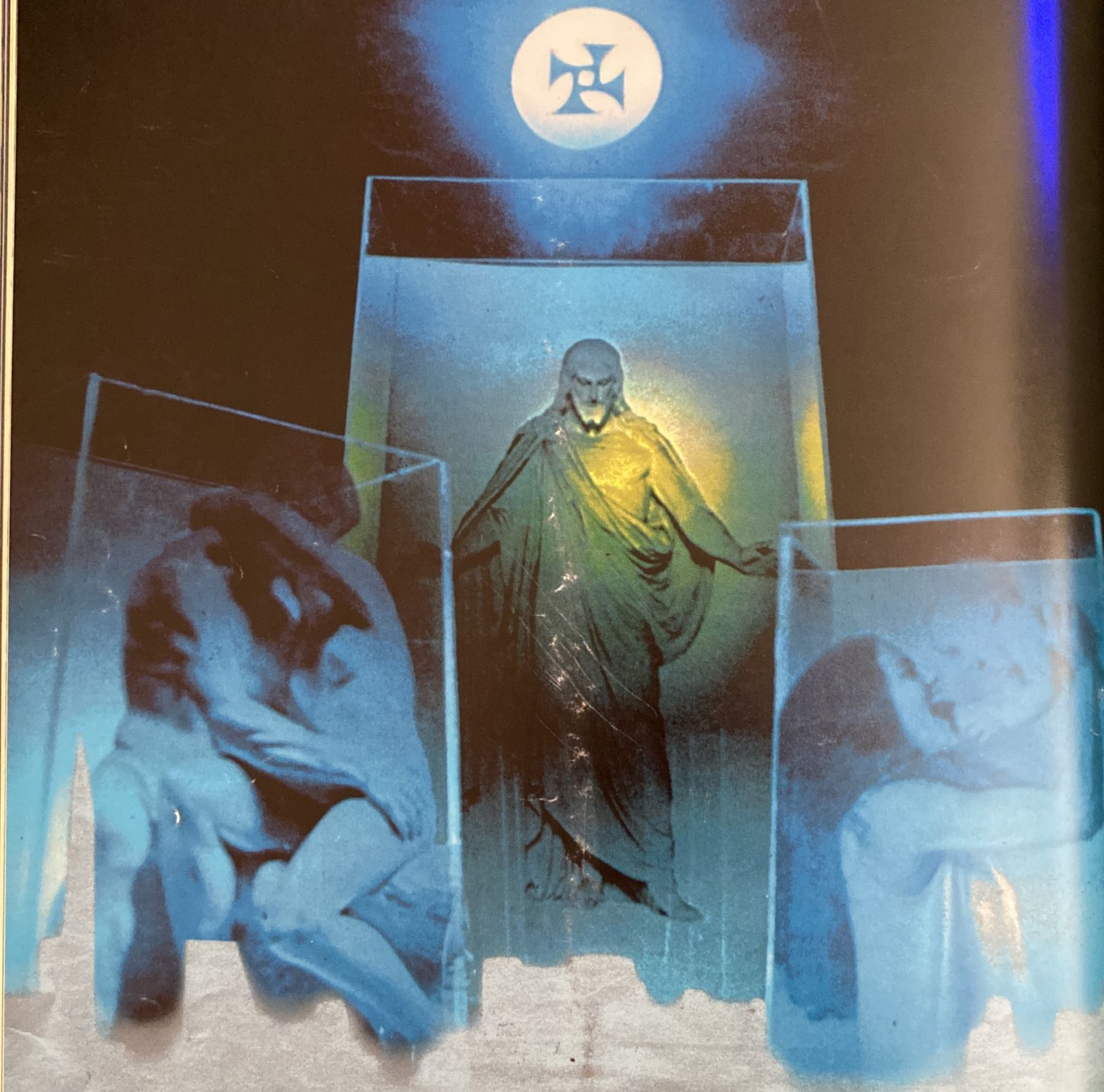


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HEADQUARTERS IN U.S.A.
THE PROCESS-CHURCH OF THE FINAL JUDGEMENT
CHICAGO CHAPTER
?02 West Deming Place
Chicago, Illinois, 60614

HEADQUARTERS IN CANADA
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TORONTO CHAPTER
99 Gloucester Street
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Lithographed in Canada by Graphic Centre



NEXT ISSUE OF THE PROCESS

LOVE

THE GODS ON WAR

1 THUS SAITH THE LORD JEHOVAH:
1.2 IN the beginning there was WAR. And after, there was WAR. Then WAR again and more WAR. Since man demanded control of his own destiny he has set out ruthlessly to destroy himself.
1.3 Man, I gave you a law by which you should live with respect to your fellow man. I said to you: "Thou shalt not kill. " For in those days you were My beloved creation.
1.4 Even after the Fall of Adam – which had to be – you were My beloved creation, built in the image of Myself and set upon the earth to glorify My Name unto GOD Who reigns above Me, above the Universe and above all things.
1.5 And I commanded you respect of one another. I commanded you that your image was sacred and must not be destroyed. And I warned you of the Universal Law. I said: "Whoso sheddeth man's blood, by man shall his blood be shed. " For in My image did I create you, and you shall without choice abide by the Universal Law: 'An eye for an eye and a tooth for a tooth'.
1.6 And you shed the blood of your own kind, and your own kind shed your blood in recompense, and his own kind shed his blood, and on in accordance with the Law that cannot be overruled. And you took no heed of My command, nor of My warning, and you brought about the spiral of WAR.
1.7 Yet I was merciful. I fought your WARS for you. You were trapped in a web of your own making and I took pity on you. I sanctified your WARS. I fought against your enemies because still I loved you and still I hoped to save you from the web.
1.8 Yet I also demanded peace. I demanded that you live in harmony together with your fellow man. I brought your enemies to you in supplication and pleaded for your mercy. And you did not listen.
1.9 Finally, when all was spent, and all My words and threats and terrors had been passed aside, ignored, rejected; finally, when I knew no more how to force My laws upon you, I came in love. Through CHRIST, "Love thine enemy," I cried. "Do good to them that hate you. If a man robs you of your coat give him your cloak as well. If he strikes you on the cheek, offer him the other to strike also. If he asks you to run a mile with him, run two.
1.10 "Make peace at all cost, because now all chance has been given you to settle the account within the boundaries of normal life.
1.11 "For still you have rejected My words. Still you have made WAR without Me. Still you have killed the creation that is in your image, the image of your God. Still you have shed the blood that I told you was sacred. You have risen up against your brother in defiance of Me.
1.12 "The Sin of Cain is rife upon the earth, and the tide shows no sign of turning. So now I command you.
1.13 So said My prophets: 'An eye for an eye and a tooth for a tooth', for this is the Universal Law and GOD shall uphold it. But I say to you now;
1.14 'Love thine enemy. Love thine enemy. Achieve the impossible upon earth. I, JEHOVAH, shall square the account in Heaven.'
1.15 "You have demanded to be judge. You have taken upon yourself the sacred robes of justice and set yourself up as GOD of your fellow men. You have deified yourself among your fellows, giving yourself the right to pass judgement of life and death, taking upon yourself the burden of justice, and excluding all the laws given to you by your GOD.
1.16 "Now is the time for your humiliation. A long time you have played the Godhead. Now you must eat the dust of your iniquity. Bow before your enemy if you have a wish for salvation.

1.17 "You are owed nothing but pain, the pain that you have meted out. You are owed nothing but death, the death that you have dealt your brother. You are owed nothing but humiliation, the humiliation you have inflicted upon your brother. You are owed neither love nor respect, neither life nor happiness. So get on your knees before your enemy and thank GOD for what mercy He has left for you.

1.18 "I have given you the sum total of My love, even to the point of death. That is your Creator's love form you, and you have dragged it from Him. Give now in return, all the love that is within you. Show your love to the last farthing. If you withhold one tiny fraction of your love, woe unto you, for you owe far more than you have to give. But if you give all, you shall be saved.

1.19 "Love your GOD and your fellow man and nothing can harm you. You shall be beloved again. "

2 BUT WAR continued. Hatred waxed strong upon the earth. I, JEHOVAH, foresaw the outcome and departed, for I could scarcely bear to see its actuality.

2.2 And WAR came again. And man set himself up as judge of his fellow man in the very Names of JEHOVAH and CHRIST.

2.3 In the very name of the love that I had promised you, you gave vent to your hatred. You put on robes of judgement and held baubles of majesty, and in the Name of CHRIST, who bade you love your enemy, you blessed the diabolical weapons of WAR that your obsessive hatred had spawned.

2.4 You have passed on your legacy of murder. You have justified your bloodshed. You have made right the sin of death and destruction. You have handed down from generation to generation a birthright so vile and unforgivable that no power on earth can stem it now.

2.5 The science of WAR and the justification of WAR march through the passage of time unchecked, and man falls upon his knees before them.

2.6 Now have I returned. Now have I seen the dominance of WAR. Now have I seen the hopelessness of My creation. Now have I seen that My commandments will never be.

2.7 Your own distorted ideologies hold full sway in your heart, and for them you have reserved the right to kill, maim and torture. Your head is so full of lies, created by your intellect in honour of your own superiority to GOD, there is no room now for an effective knowledge of My laws.

2.8 Therefore come I now upon the earth. Therefore am I resolved for you. Therefore pass I judgement upon My creation; such judgement that transcends all your meagre and self-important efforts to play the GOD in My place.

2.9 Therefore do I now prophesy. I no longer command. Instead I prophesy, and My prophecy upon this wasted earth and upon the corrupt creation that squats upon its ruined surface is: "Thou shalt kill."

2.10 You have demanded the power of life and death. You have exercised the right of judgement upon your fellow man. You have set yourself up as Lord and Master of the Universe, and you have perfected your machines of justice.

2.11 You have developed complicated engines and devices whereby to carry out the laws you have made in defiance of your GOD. You have created such engines of destruction as GOD Himself would hesitate to use in retribution upon a sinful creation. You have gone to the ultimate in your search for greater and more devastating means of destruction.

2.12 Then have your killing.

2.14 Be driven by your weapons of WAR. Be ruled by your engines of devastation. They can touch nothing but you. And upon you shall they be turned.

2.15 I, JEHOVAH, have now come to help you, to give you the WAR that you love so, to turn upon you the hatred you have delighted so in meting out.

2.16 I, JEHOVAH, am again beside you upon the battlefield.

2.17 (Already in two WARS I have proved that I can create more devastation amongst you than you can amongst yourselves. Already I have made WAR so vile and horrible, even in your eyes, that a few of you have begun to wonder about the wisdom of it. Already I have helped you decimate yourselves beyond your most terrifying nightmares of destruction. Already you have seen, though not recognised, the hand of JEHOVAH upon your engines of WAR, the power of JEHOVAH in the personalities of your leaders.)

2.18 And there shall be more; much more.

2.19 You have decided upon WAR. You have chosen the road of butchery and slaughter. You have set out determinedly upon the way of devastation. And to this you shall come.

2.20 You have made your choice. JEHOVAH your GOD shall implement it for you. For JEHOVAH gives man what man demands of Him; and man, for centuries,

has cried out for blood and more blood, and JEHOVAH has satisfied not the demand.

2.21 But now in the Last Days shall man's cry be heard, and I, JEHOVAH, shall bestow upon My creation that which it craves. And in the ending of the world shall all the dams be broken and the floods shall rise upon the land, and the deluge of man's hatred shall be unleashed and sweep across the face of the earth.

2.22 And man shall know the destiny that he has desired. He shall know the outcome of his cry for blood. He shall have his desire in abundance. I, JEHOVAH, shall bestow it upon him.

3 AND in the Last Days, according to the prophecies of ancient times, My Army shall come upon the field. The Army of the Lord shall take its stand upon the field of battle. And I shall lead My Army into battle, and each man shall tremble at the sight of it, and the earth shall quake at the presence of it.

3.2 And it shall come to pass that all shall know that JEHOVAH is upon the earth and that His Army is assembled.

3.3 And My Army shall be like no other in the history of mankind. For men shall be paralysed at the very sight of it, and they shall fall down in a dead faint. And nothing shall destroy it, because of My hand that shall defend it and make it invulnerable.

3.4 And no man shall look upon My Army to withstand it and shall live. And no man shall stand before My Army to halt it and shall live. For he that puts forth his hand to stay the Army of JEHOVAH shall surely die in the moment of his audacity.

3.5 For the Army of GOD comes to purify the earth.

3.6 And the cities that reek of death and destroy all that approaches them with the pollution of the air, shall be no obstacle to JEHOVAH'S Army. For it shall have no effect of such pollution. For it shall be purified and guarded from such pollution.

3.7 But men shall die of it, they that are not burned in the fire of destruction. They shall decay in the atmosphere of their own corruption, which they have brought upon themselves.

3.8 And they who cry at the last: "We never wished it so," they shall be the first to die. For they are the hypocrites and the deceivers. They are the fine-worded ones. They are the pretence; the bringers of WAR disguised as messengers of peace. Theirs is the lie, theirs the fiction, theirs the unpardonable lie. For they have said: "Mankind desires peace." And the lie be upon them and their like.

3.9 And those who say: "It is as we wished it," they speak the truth. For man receives at the hands of his GOD, that which he demands. He demanded the throne of judgement and his GOD gave it to him. From the seat of judgement he cried for the blood of man. And now is his wish to be granted.

3.10 And the rivers shall cease to flow, but with the blood that man has cried out to receive. And the land shall grow nothing but the bodies of the slain that man has asked to be given. And the air shall contain nothing but the corrupting death that man has sought to inherit.

3.11 And the sea shall not be unfruitful of death, for the fish shall die and the creatures even that crawl upon the sea bed. For the waters shall be polluted as the air, and death shall swim deep into the ocean and touch the uttermost depths.

3.12 So that there shall be no escape.

3.13 And when the earth has been saturated with the pollution of the death that man has been granted according to his desire, than shall the surface of the earth be split from end to end, and the fire from within shall rise out and spread over the whole earth to purify it.

3.14 And the Army of the Lord shall go before the fire. And the fire shall meet, and the whole earth shall be covered, and the whole earth shall be purified by the fire.

3.15 And the Army shall lead the fire into every corner of the globe, and there shall be no pollution left in the world. And the fire shall reach even to the uttermost depths of the sea, and the sea shall be dried up and the pollution destroyed.

3.16 And the Army of the Lord shall depart.

3.17 And the energy that was the world and the energy that was humanity shall be released and shall return to Me. And My life shall return to Me through mankind's devastation. For you shall know in the moment of your death that I am your GOD and you are My creation, that I am the Lord JEHOVAH.

4 WAR is the central pivot of man's rejection of Me. For WAR is the ultimate presumption.

4.2 WAR is the great destroyer, and only GOD has the right to destroy. WAR is the sentence of death passed upon the guilty, and only GOD may pass the sentence of death.

4.3 WAR is the wielder of power over men, and only GOD may wield power over men in such a fashion. WAR is the outcome of hate that is channelled into

mass expression, and this is a denial of the authority of GOD.

4.4 Man *had* the right to express his hatred. Man *had* the right to express his wrath. He *had* the right to roar like a lion against the man that wronged him, and to demand recompense within the law I gave him. Man *had* the right of justice amongst his fellow men, justice at the hand of his Creator, justice by the law of his Creator.

4.5 But now man has forfeited all his rights.

4.6 He has not demanded recompense within the law. He has not required justice at the hand of his Creator, nor by the law of his Creator. He has created his own law, his own justice. He has fabricated laws whereby he can demand more than recompense, whereby he can express his demands through armies and through weapons of WAR, and whereby he can put no limit on his retribution against his enemy.

4.7 He has flouted My law which I gave him, and replaced it with another more to his advantage.

4.8 And this new law he has justified by the use of his distorting intellect. He has made it a "good" law to deceive himself. He has called it the "Law of GOD" – though it was never such – to deceive himself. And he has twisted it to suit his purposes.

4.9 And he has ridden the earth upon its back and denied the earth in its name. And he has justified his dealings with his fellow men by the dingy light of the law he has created for himself.

4.10 And now comes the hour of purging. Now comes the time to sweep away all man's self-affected majesty, to wash the world of his hypocrisy. Now is the time to show him that he is no more master of his destiny, that he has long since played into the hands of the ANTIGOD, whom he has served now for many centuries in the greyness of his virtuosity.

4.11 Now is the time for man to see the truth of his self-deception in the stark brilliance of JEHOVAH'S presence; to see his dead march into the pit of Hell; to see the spectacle of himself clothed in robes of royalty, decked with medals for virtue and bravery – awarded by himself, and brandishing a sheaf of scrolls; one stating his rights – drawn up by himself; another setting out his qualifications – established by himself; another laying down the law for his fellow man – passed by himself; another giving him a passport to eternal life – granted by himself; and another that before he could not read, inscribed in letters of human blood and saying: "GOD is dead, long live humanity!"

4.12 For black and white have merged into a murky grey, and there is no light in the world, for all is one, and nothing is marked in truth. For good is evil and evil good, and Heaven is to be found in Hell.

4.13 And nobody knows any more which is the right and which is the left hand path, because all are one and the Devil has claimed the whole territory of earth, and none was there to say Him nay. No plot was marked out in stark black and white to reserve it from the hand of SATAN and preserve it as the seat of JEHOVAH.

4.14 All is merged together and no purity remains, nothing is left of the mark of JEHOVAH; only a disfigured face, crushed beneath the feet of armies marching in every direction, so that none can recognise its features.

4.15 But now, though I am dead within the earth, yet do I live without and am come from without.

4.16 But this time I give nothing to be crushed underfoot, nothing to be squandered, destroyed, abused or ridiculed. I come instead to give the one thing that shall be welcomed, for it is always sought.

4.17 I bring you WAR; WAR as you have never known it, killing as you have never seen it, destruction as you have never felt it, devastation as you have never imagined it.

4.18 It is your promised destiny; WARS to end all WARS; WARS that shall leave no land for WARS to be fought upon, that shall leave no hand to fight nor heart to yearn for struggle; WARS that shall cause the earth itself to rise and smite the "insects" that disturb its peaceful orbit.

4.19 And nothing can now turn the tide. Presume not to reverse the pattern you have demanded and been granted. It is inevitable. And JEHOVAH'S mighty hand shall be behind the great tremblings of the Latter Days.

4.20 For My wrath is beyond the fury of the volcano, My anger above the shrieking of the hurricane, and My devastation far outside the limits of the earthquake. All mankind at once shall know the terror of My coming, and the earth shall be filled with My glory.

4.21 The eyes of the blind shall be opened. The tongues of those who are dumb shall be loosed.

4.22 The hearts of those who feel nothing shall melt, and the hearts of those who loved shall be turned to stone.

4.23 The weak shall be strong, and the strong shall wither away.

4.24 The rational man shall babble lunacy, and the virtuous man shall steep himself in vice.
4.25 The sick shall rise from their beds, and the corpses from their tombs. The kings and governors shall kneel before the hungry and the homeless.
4.26 The whole earth shall be turned upside down and the sea shall cover the land.
4.27 For My Word shall run loose upon the world and the world shall cower at My presence.
4.28 And be not deluded. There shall be no reprieve.
4.29 For I, JEHOVAH, am resolved; and My Word is law amongst the stars and upon the earth.
4.30 For I am the GOD of all the Universe, and the earth is My footstool.

5 THUS SAITH THE LORD LUCIFER:
5.2 I, LUCIFER, bearer of light and love, bringer of peace and good will, glorifier of man, speak unto you of WAR; WAR the abomination, WAR the destroyer, WAR the degrader of men, the depriver of life, the harbinger of woe.
5.3 I speak unto you of death, of devastation and of dark despair.
5.4 I bring you a vision, stark and lurid in its terrifying clarity, a vision of death, a vision of searing agony and of irretrievable loss.
5.5 I bring you a vision of WAR.
5.6 Roam with Me over the battlefields of the world, gazing on the mutilated corpses side by side with the still writhing bodies of the mortally wounded. Hear the pleading, helpless, hopeless cries of those who take a long time dying.
5.7 Dying? For what? In the last hours of terrifying pain and anguish; abandoned, alone, forgotten, friendless, on an arbitrary spot selected for his fame by some strutting general, blind to the agonies of human beings and serving at their expense some imbecile government, some paranoid dictator, some meaningless directionless ideal.
5.8 Look again. Hide not your face. These are men in the prime of their glorious youth; beautiful men, strong men, men of courage and skill. Is this their destiny? Is this the purpose of their existence?
5.9 Is beauty made to be transfigured into grotesque ugliness? Is strength created to dwindle into helpless weakness? And is the love of man for man, the brotherhood, the human bond, established to be struck asunder by the plague of WAR?
5.10 Is love destined to become hatred? Is the lifeblood that courses like fire through veins, is it to be spilled and wasted on a battlefield? And is the spark of life, the essence of man's dignity and pride, there to be snuffed out shamefully and in the depths of ignominious disaster, before it reaches the point of its zenith?
5.11 Man is a noble creature. He has had it within his power to stand supreme, the centre of the Universe, the shining star, the master of creation, his love extending to encompass all that moves within his orbit.
5.12 And with his noble counterpart; his partner, his complement, the softness of his strength, the sweetness of his power, the gentleness of his virility, the woman of his manhood, and the Eve of his Adam; with her, to stand complete, ruler of all things, with none but GOD to deny him.
5.13 And is this the being of whom I speak? This groaning, writhing, tortured thing, crying out for a ceasing of its pain, and praying for death to bring it blessed peace? Or this foul mutilated pile of flesh; torn to pieces, lifeless, still, a frozen cry of ultimate dismay and horror twisting what remains of a human face into a hideous mask? Or this crawling object, one leg gone, ripped out at the root, dragging itself in hopeless lunacy across an endless desert of death, and whimpering for its mother?
5.14 Its mother? Where is she, proud woman? At home; choiceless, pretending to be cheerful, tortured inside by an anguish of hope and fear, dread lurking in her heart, and a helplessness as complete as his is now.
5.15 She does not know as yet. She will never know – not as we do, who have seen the boy in the moment of his final disillusionment, when he wondered in spasms, in the midst of his lonely torment, what could conceivably make such a thing worthwhile; what pointless ideal, what arbitrary political endeavour, what claim, what condemnation, what right, what ruler's whim, what GOD'S demand could balance even one hundredth part of this unspeakable horror, this inconceivable agony, this unimaginable degradation, leading to nowhere but much longed for death, and thence oblivion?
5.16 How could she know? How could her heart contain such knowledge? How could her mind keep hold on sanity?
5.17 She will discover, in time, that he died valiantly in the service of his country, and at once she will see him at rest, at peace, lying in a coffin decked with the glorious emblems of WAR and noble death.

5.18 She will feel the emptiness, the loss, the misery. She will cry because her heart will turn to lead within her, for her son is gone. She will mourn him, fantasise him back with her, and cry again because it cannot be.

5.19 She will long without hope, pray without expectation for a miracle to bring him back to life. And she will move a little closer to her own death – of a different kind. But she will know nothing of the story as it really was.

5.20 But let us return. Our tour is not finished yet. Night; and a group of men, sleeping for moments here and there; afraid, and afraid to show their fear; dreading the dawn that may bring death, or worse; believing each in his heart that all are braver than he; fearing that he will show himself a coward on the field of battle, that in the moment of the final test, his life will seem to him of more consequence than glory or the aims and obligations of his motherland, and wondering wistfully why it is not so.

5.21 One gazes at a picture of his wife; young, beautiful – to him the pinnacle of beauty; and wonders why he is here, waiting to begin a battle of which he knows little and understands less, and in which he plays a part so miniscule, so microscopic, so insignificant as to have no meaning.

5.22 Why should this be the corner of the earth to claim him, where he is nothing, rather than his wife whom he knows and loves? Why should this vast machine of WAR embroil him as a mere cog in one of a thousand wheels, when with her he could be manhood itself, a thing of great importance, a matter of enormous consequence, performing a function of which he alone is capable?

5.23 He could be her life and love as she could be his. But here he is dross, chaff, waste matter.

5.24 With her there could be warmth, closeness, joy and gentle laughter.

5.25 Here there is only the cold night air and the colder dread of what the morning might bring.

5.26 There is no joy, only the memory of fear, the presence of fear and the expectation of fear as long as he remains alive; and laughter, when it breaks the barrier of mirthless dread, is brittle and shallow and seems closer to crying.

5.27 So "why," he asks himself, "am I here? " And he remembers her and being with her, and a tear slips past the dam of self-control. He coughs and blinks it away, and hastily hides the picture from his fragile memory.

5.28 And when the dawn swells up, a glowing, growing, golden ember in the east, flooding the land with light, bringing the warmth of a new day and heralding the sun itself; when the darkness has been scattered from the land, the shadows wiped away, and all awakes; is it for him the beginning of another day of beauty?

5.29 Does he see the incomparable miracle of nature? Does he see the incredible creation that is the world in which he lives? Does he see the flowers, the birds, the trees, the animals? Does he see the mountains and the floating clouds?

5.30 Is he the man to whom all this is given, and for whom it was devised? And does he thank the GOD that made the gift, thank Him for all the pleasure he can find in it and for another day in which to feel that pleasure?

5.31 No, he sees none of it. How could he? He sees only the weapons of WAR and the figure of Death before him. And he sees an enemy mighty and fearless and trained to an unsurpassed perfection.

5.32 And the enemy – for all these nightmare fantasies – is another such as himself, another man given the beauty of the earth and not seeing it. And both are bent upon a strange and incomprehensible mission; the destruction of one another.

5.33 And in another part, at another time, the two could meet as the sun rises and the day begins, and feel a bond of fellowship, watching the dawn reveal the world for them. Yet they must kill and die in hatred now, and the beauty of the dawn must pass unnoticed by them both.

5.34 And so it is. And the one we watch goes out and dies; and the other goes out and kills, and later dies himself.

5.35 And the one we watch lies dead with a thousand others. And the picture of his wife is returned to her with other things, and with an official note of condolence, as to a thousand others.

5.36 And his death means as much as the note of condolence; nothing. But his life and the picture of her were everything; for together they were the seed of love and joy and happiness.

5.37 And she is mystified; too starkly blankly utterly mystified even to cry. For she too, as another dawn follows a sleepless night in a cold and lifeless bed, asks herself why, and finds no answer.

5.38 Yours not to reason why, for there is no reason why. You're there because you're there.

5.39 Ask not, for you will hear only the echo of your

question back to you, and your soul will feel the emptiness of meaningless despair.

5.40 But I, LUCIFER, say unto you; Ask and feel the emptiness. Know the hollowness of WAR, the pointlessness of man's destruction of his fellow man.

5.41 See the ignominy of battle, brother against brother, that brings only death and a mother's grief and widow's mystified despair. See the full horror of man set against man in hatred and fear – and yet no hatred, only love that he seeks to obliterate for no reason whatever beyond a hollow phrase that contradicts another for which others are pledged to kill. (And all are sure – or hopeful at the least – that they kill for truth while the enemy kills for a lie). See the monstrous degradation of mankind inherent in the very concept of WAR.

5.42 And when you have asked, and heard the silence of the answerless void; then see the majesty of man at peace, the dignity of man in harmony. And see man as he could have been; master of the garden of his world, living a life of love and exaltation of his race, greeting the day with joy and expectation, and resting calm and peaceful in the silence of the night, enveloped in the warm glow of soft companionship and mutual love.

5.43 And vow upon the life your GOD has given you, upon the beauty of the world in which He set you, vow to make WAR on WAR. And in My Name, the Name of LUCIFER, the bringer of light, the bestower of joy, set your seal upon the vow.

6 BLOOD is the currency of WAR, and nothing less than bankruptcy the stake.

6.2 Death is the master of the game; not death at the end of life when life has been lived and glorified; not as the natural termination when all has been fulfilled; but death when life is just beginning, death when joy is on the threshold, death when only life is meaningful.

6.3 And the rules are a jumble of meaningless contradictions, a mixture of high-flown phrases and empty undertakings. They are thrown from hand to hand, tossed in the air, flung upon the ground and trampled under foot. They are honoured and spat upon, obeyed and disobeyed, revered and ridiculed; a parody of nothing; saying nothing, signifying nothing, implying nothing, promising nothing and creating nothing.

6.4 And the materials of WAR are men; strong men, noble men, brave men, handsome men, lords of all creation. And in WAR they are nothing. They are as meaningful and significant as the rules by which they are compelled to play the game. They are fodder for the gaping mouths of monsters; pawns and broken pieces, that are pushed hither and thither; expendable, destroyed and replaced, massacred and then forgotten; as the game itself goes on, feeding itself on the blood of the slain and the shrieking agony of the slowly dying.

6.5 And as the wheel of evolution turns, relentless, the game enters upon a new and ghastly phase. A rule more horrible than any ever introduced before, looms up and dominates the scene; the rule of mass destruction.

6.6 WAR to be played not with soldiers breathing their hopeless last on an abandoned battlefield, but with great crowds of citizens, whole populations, men, women and children alike, by purely geographical selection; the rule being: who can cover the widest area with the greatest devastation in the shortest space of time.

6.7 And in the centre of the cataclysm, instant death; and farther out, a lingering death; and farther still, disease, decay and madness; life, but a slow disintegration and a creeping paralysis of the mind. And farther yet, the utter horror of the devastation, the misery of loss, the terror and the poverty of civilization overturned and hurled into confusion.

6.8 And then all over the earth, the guilt, the shame, the degradation of mankind in fathering so vile a monster.

6.9 Who can escape the effects of this new era of WAR?

6.10 The cancer is inexorable, and few will be left untainted by the ghastly slaughter as it sweeps the earth. All beauty will vanish and in its place a hideous twisted ugliness will spread and cover the land.

6.11 Nature will die. The once fertile earth will be charred and barren. Only the most grotesque and sinister plants will grow, not fostered by the rich red earth of former times, but sprouting straight from Hell.

6.12 Creatures of the Pit will roam abroad, no animals of grace and lithe vitality for man's delight, but monsters, deformed and venomous, spawned in Hades and set free to dominate the world.

6.13 For this new game is WAR as it has never been, and once it has been, can never be again.

6.14 And with the victory of the lower side, the tri-

umph of man's self-hatred, all will be lost; the game of life will be over and nothing gained; devastation and destruction everywhere the rule, the order of the day.

6.15 What day? No golden dawn revealing the beauty of the land and waking all from sleep with promise of the sun's warm rays. No flame-red sunset paling into purple dusk and bringing out the stars to grace the night. Only a cloak of poisonous dust and vapour, and greater or lesser darkness everywhere.

6.16 This is the toll of the new game of WAR. Not only the death of men, but the death of the world, the death of all life, all beauty, all magnificence. Not only man returned to dust, but the whole earth and the sky around it, and everything that lives.

6.17 Who can take upon himself the burden of guilt for not at least *attempting* to prevent such utter devastation?

6.18 Alas! With what hope of success? The moving finger writes, and having writ that WAR shall be, then WAR shall be, and none shall say otherwise.

6.19 Yet each man can choose to play the part that fits him best. A man may glory in the fast approaching cataclysm, play his part to bring it closer, ferment it, sow the seeds of its totality; or he may lie down beneath it, helpless, hopeless, sunk into apathy, submerged by a sense of purposeless futility; or he may fight to the end, not with weapons of death but with weapons of life, with love, with beauty, with gentleness, with joy and with the pleasures of being alive.

6.20 He may set himself apart from the struggles, the strife, the bitterness, the rancour of the warmongers, place himself above the despair of the hopeless, and move to the End with head held high. For none must doubt that the End is nigh.

7 I, LUCIFER, proclaim the End.

7.2 It is neither My choice nor My will that the End should be. But it is written in the annals of time – and none shall erase it – that man shall decide his destiny. And now the wheel has turned full cycle, and the moment is not far off when the sound of the trumpet shall herald the last move in the game.

7.3 And I, LUCIFER, shall be there at the End. And those who have known the End and set themselves truly apart from the End, have proclaimed the beauty of life and the senselessness of violent death, those who have followed My road to the last, and have worshipped love in the very midst of hatred, they are My people and shall come to Me.

7.4 But one thing I pray: choose not blindness.

7.5 Choose not to be blind to WAR or to the imminence of WAR. See it, feel it, know it. Do not allow it to be reasoned out of your mind, rationalised into non-existence.

7.6 Whatever choice you make, take not the blinkered road, the road of ignorance, the road that says: "All's well with the world and humanity. There will be no devastation." For therein lies the way to a hell that is worse than Hell, to a fate and a destiny beside which WAR itself is nothing but a gentle reprimand. For that road is more than a simple rejection of GOD. It is the very denial of truth, a blanket of ignorance cast over everything, so that life becomes a tortuous lie.

7.7 The man who says: "I spit upon GOD," finds retribution. But the man who says: "There is no GOD," when his lie is exposed, finds infinitely worse.

7.8 And so it is with the way of all blindness. When eyes that have been tight closed, so that fantasy can rule unchallenged, are finally forced open to the harsh light of irrefutable reality, then comes an agony so inconceivably intense, that were I to describe it, you would become faint with the horror of its magnitude. And that agony, reserved for those who meet the Day wrapped in a grey mist of "rational" ignorance, is for all eternity.

7.9 So open your eyes and see and know, and make your vow in My name. For I, LUCIFER, bringer of light, shall not desert My people at the End.

7.10 Fear not the horror of WAR, but stand beyond it, rise above it.

7.11 There is beauty within the mind for those who will see it, love within the heart for those who will feel it, and peace within the soul for those who will partake of it. And I, LUCIFER, bring all these.

7.12 Mourn with Me the fate of the earth, the loss of the incomparable loveliness of all creation.

7.13 Weep for the destruction of man and the end of the human game, the degradation of what could have been dignity itself, and the humiliation of supreme magnificence.

7.14 Breathe sorrow for the wilful devastation of all living creatures, as they flee helpless before the inexorable avalanche of total WAR, and are finally enveloped and consumed.

7.15 Bemoan the victory of man's baser side and its legacy of ultimate disaster. But play no part in claiming the fearful heritage.

7.16 Detach; and condemn the inevitable conflict.

Express the dignity of man in the very face of his final humiliation.

7.17 Display his strength at the very moment when his weakness triumphs. Show his beauty when there is little left but ugliness.

7.18 Make love your master when all men are ruled by hatred. Create when all about you is destruction.

7.19 And when the last futility descends upon the earth and all is nearly done, show the degraded remnants of a ruined race, awaiting death in disillusioned misery and dark despair, show them the pride, the majesty, the noble strength, the courage and the swift vitality that man in the image of his GOD could have been.

7.20 And at the End, when all is finished and the game is lost, call upon the Name of LUCIFER.

7.21 And for those who live by the light that LUCIFER bears, for those who honour the joy that LUCIFER brings, there are other games to be played, other lives to be lived, other worlds, other ideals and countless other joys.

7.22 And they shall belong to those who worship life, and can rise above the horrors of death, even the death of all mankind together with the world in which he lives. And they shall go on with LUCIFER, and a new life shall begin with a new creation.

7.23 So choose whilst there is still time. Choose between Life and Death, to be free or to be the slave of WAR.

7.24 And if your choice is Life, then I, LUCIFER, shall rule your destiny, for you are Mine, your will is My will. And in My Kingdom is the essence of Life; My legacy is immortality.

7.25 For he who loves is beloved, he who grants life receives life, he who gives joy is joyful, and he who sees the beauty of this world and seeks to preserve it, is himself endowed with beauty and preserved. But he who destroys is in his turn destroyed, who kills is killed, who hates bears only the legacy of hatred.

7.26 For men reap only that which they have sown, and then in abundance. This is the Law of the Universe.

7.27 So stand apart from the sowers of death, the worshippers of WAR. And cherish the seeds of life in the joys of living.

7.28 And when the harvest comes, and those who sowed the seeds of slaughter reap their own irrevocable destruction, stand aside and accept the reward that is reserved for those who worship life. I, LUCIFER, shall be there to bestow it upon My people.

7.29 The world is dead, the human race destroyed. Long live the new world and the new creation, for it shall be devised of immortality.

8

THUS SAITH THE LORD JEHOVAH:

8.2 MAN, you are come to the bitter end of your degradation. Drain the dregs and leave not a stain in the glass.

8.3 For WAR is upon you, around you and within you. You are submerged in WAR so totally now there is no escape. Like a cancer it has taken hold on you, crept stealthily among you and become entrenched. No force on earth can remove it. And no force in heaven will.

8.4 For We, the GODS, give man what man demands, not what he pretends to want. And man who puts on airs and cries for peace and light and love, and claims that his one desire is to live in harmony with those around him, man who clothes himself soberly with proper decency and goes about his business saying: "I am civilised. I am respectable. I am a rational being in control of all my emotions," he is no more than an ignorant fool, a hypocrite, a self-deluded imbecile.

8.5 For all he really wants is death, slaughter, bloodshed, rape, pillage, and the violent hysterical screeching lunacy of WAR. That is his true desire and nothing less will truly satisfy him.

8.6 Man, see yourself! Know the true desires of your soul. Feel the love of horror, the lust for blood, the ecstasy of watching death stride out upon the earth and take his toll.

8.7 When is your mind at peace? Only when your body is at WAR.

8.8 When are you truly satisfied? Only when blood is on your hands, hatred in your heart and the light of battle gleaming in your eye.

8.9 Do not deceive yourself! Death is sheer delight to you. Torture is supreme fascination.

8.10 Can you drag your eyes from the vision of a body stretched upon the rack, broken on the wheel, or squeezed to lifelessness by the slow agony of the hangman's rope? No, you can only gaze transfixed, every grain of your attention focused on the sight.

8.11 And can you look away from the writhing monster of a battlefield, close your ears to the shrieks and groans of wounded men, close your eyes to the blood and the mangled flesh? No, you are entranced, enchanted, gleeful at the lurid picture of violent death and slaughter.

8.12 For this is your destiny, this your only satisfaction. You are born to die and die you must, and death for you must be utterly cataclysmic. Your very soul demands it.

8.13 WAR is your natural bent, your blood brother. You know him, understand him and love him, as nothing else in all creation. With him life becomes worthwhile because it becomes death. WAR is your fulfilment.

8.14 In WAR you are strong, courageous, vital, dynamic. In WAR you are the soul of action and the source of boundless energy. In WAR the rules are destruction, and with destruction you are your true self.

8.15 Creation is alien to your nature, but destruction, devastation, violent mutilation of the flesh and the laying waste of all the land; these are concepts you can understand, these are actions to which you can give yourself with body, mind and soul, and revel in the joys of their fulfilment. They are your meat and drink, as essential to you as the air you breathe.

8.16 WAR is your life blood, you have proved it so.

8.17 So rise, Man, and be joyful! For WAR you shall have in abundance.

8.18 Pretend no more to seek after sterile peace, that holds no pleasure for your active soul. Revel in the multiple delights of WAR. Feel the bloodlust rising in your veins, the mounting, tense anticipation of the moment before battle is joined.

8.19 Feel the firm grip on the sword hilt, the cold hardness of the steady gun butt. Smell the blood and the cordite. Hear the battle cries mingled with the screams of those that die. And see the surging of the armies joined in mortal combat, and the smoke, the all enveloping smoke that swirls and billows, and then hangs suspended, blotting out the sun.

8.20 And know where man's fulfilment lies. Know that life is worthless unless it is lived in the very teeth of death, that peace is nothing except as a fleeting moment in the midst of WAR, that love is empty save as a transitory oasis in a world of violent hatred, that to create is only meaningful in order to destroy.

9 I, SATAN, stand for WAR. I glory in WAR. I glory in the magnificence of man in battle, man struggling with life and death, man giving vent to his wrath.

9.2 I scorn the weak-will victims of WAR, the hordes of helpless citizens, who cry for mercy as they are driven from their homes and from their lands. They are the fodder for the monstrous WAR machines, the fuel that the great engines of death devour in their relentless march over the face of the earth.

9.3 They deserve no better than their lot, for they have no strength or courage of their own, no will to rise and fight, no fire within their souls to drive them into battle. They were born to a futile death, a miserable death, a worthless feeble destiny of nothing. They were born to be trampled upon, to be cut down by the mighty sword of the conqueror.

9.4 And such is their fate, significant only as it is part of the game of WAR.

9.5 So Man, waste no more time with crawling on your belly in the dust. Stand up and cast aside the trappings of a civilised facade. Throw off the cloak of meaningless respectability. Strip yourself bare to the roots of your bestial nature. Let the animal loose in you. Become as you are: the Beast, naked and proud, teeth bared and eyes aflame, your feet firm planted on the ground, your face towards the enemy.

9.6 Release the Fiend that lies dormant within you, for he is strong and ruthless, and his power is far beyond the bounds of human frailty.

9.7 Come forth in your savage might, rampant with the lust of battle, tense and quivering with the urge to strike, to smash, to split asunder all that seek to detain you. And cast your eye upon the land before you. Choose what road of slaughter and violation you will follow. Then stride out upon the land and amongst the people.

9.8 Rape with the crushing force of your virility, kill with the devastating precision of your sword arm, maim with the ruthless ingenuity of your pitiless cruelty, destroy with the overwhelming fury of your bestial strength, lay waste with the all-encompassing majesty of your power.

9.10 And stand supreme upon the earth, lord of all creation by the right of conquest. And burn what offends your eye, eradicate what spoils your pleasure, take all unto yourself and punish most cruelly and without mercy all who seek to stay your hand.

9.11 For the world can be yours, and the blood of men can be yours to spill as you please. And you can have your pleasure of the world through violence and the wielding of the sword. And your lust can stride upon the face of the land, taking whatever it desires and discarding the empty husks when you've sucked them dry.

9.12 WAR and violence are your heritage, and now is the time to stake your claim upon them, to unmask the lurking shadows of your fiendish soul, expose

them, hold them like banners before you, and shout your battle cry before the world.

9.13 SATAN'S army is ready in the field and slaughter is the order of the day. For I, SATAN, am master of the world, and My law is death. Who follows Me must ultimately conquer all. For I am the master of WAR, the lord of all conquest, and the ruler of all violent conflict.

9.14 Hear My voice, for the time is short. The ultimate phase of WAR is about to begin. Be there in the forefront of the line of battle.

9.15 Be not a worthless pawn, a feather blown by the wind. Be not still. Ask not for peace and rest for these can be no more. And stillness is already of the past.

9.16 Seek not to be left alone, to escape the burning slaughter of the holocaust, to hide from the final wrath of the vengeful GODS. But rise and march to the centre of the raging chaos.

9.17 Defy the cataclysm! Don your gleaming armour and stride with the engines of death.

9.18 Watch the gradual spreading of the slow disease. See the lingering death of the latest phase of WAR. And revel in the agonies of man brought low, man deprived, man humiliated, man trampled into the ground, and utterly degraded to the point of dismal decay and a futile death.

9.19 Gorge yourself on the horrors of irretrievable loss; the miserable fate of the victims that still remain, the helpless bewilderment of their despair, the pitiful cries of their useless supplication and the wailing anguish of their bereavement. And grind your heel into the face of their stupidity.

9.20 Burn the chaff of humanity! For such is its desire and its desert. And dance the dance of a dervish around the leaping flames.

9.21 Again I say: Release the Fiend within you!

9.22 Release the Fiend! Release the Fiend! And the Fiend shall conquer, and the chaff be burned.

9.23 The Fiend shall slake his monstrous lust upon the helpless body of the wasted earth. And the chaff shall be consumed.

9.24 The Fiend shall wield a mighty cutlass, and the land shall be lifeless in his wake. And the chaff shall blow as smoke in the wind of his passing.

9.25 The Fiend shall devastate the earth, and his mighty roar shall rock the heavens so that the very stars shall feel his presence. And the chaff shall vanish and be forgotten.

9.26 I, SATAN, shall stalk with the Fiend. We shall stalk the earth together, lending strength to the flashing sabre and unerring accuracy to the speeding missile. We shall be on every battle ground and every scene of devastation.

9.27 And our might shall be on the side of the mighty; strength for strength, power for power. And to him who possesses, more shall be given. On him who destroys with power, a greater power for destruction shall be bestowed. And for him who massacres with strength, more victims for his ruthless slaughter shall be provided.

9.28 But he that has nothing, and wilts before the rising tide of WAR, from him shall be taken even the little that he has. For such is his desire and his desert. And even what strength he has to plead for mercy shall be denied him, and his tongue shall disobey him at the final moment, and he shall be cut down.

9.29 And the mother that pleads weakly for her child shall see it slain before her. And the woman that pleads palely for her miserable virtue shall be struck down and raped. And he that fearfully pleads for his life shall be cut to pieces.

10

The final march of doom has begun. The earth is prepared for the ultimate devastation. The mighty engines of WAR are all aligned and brought together for the End. The scene is set.

10.2 The Lord LUCIFER has sown the seeds of WAR, and now weeps to see them take root and flourish in the fertile ground of man's destructive nature.

10.3 The Lord JEHOVAH decrees the End and the violence of End. He prophesies the harvest of monumental slaughter.

10.4 And I, the Lord SATAN, with My army of the damned, am come to reap that harvest, and to feed My furnace with the souls of the fearful.

10.5 For in the great cataclysm of the latter days shall the world be split, and man shall be divided. And those who are weak in spirit and mind, those who cringe and cry out to be spared, those who adopt the air of the victim, the sick demeanour of the lost and helpless, those who crawl and crumble, tremble with abject terror and complain that others but themselves controlled their destiny, those who bewail their sad predicament and disclaim all responsibility for their fate, they are the dross of the universe, the useless futile miserable dross, that stands for nothing, lives for nothing, aims for nothing and shall ultimately receive nothing. For they shall be swept away in the whirlwind of the great disaster, they shall be scattered

like dust upon the ground, and then caught up in a mighty vortex and sucked into the depths of Hell.

10.6 And the strong and the mighty and the ruthless, creatures of the Fiend that follow him, they shall stand at the core of the raging chaos, spreading death around them and embracing it themselves like a long lost brother.

10.7 And those that die in the glory of battle, those that kill before they die, those that meet death as an equal and not as a pale grey supplicant, those that stay proud and strong, and die as they have lived, those that revel in the sheer delights of death instead of fleeing helpless before its inexorable avalanche, they are My people, the men of SATAN, born of the underworld and reared in the dark chasms of the Pit.

10.8 And these shall be My army at the End; rank upon rank of black-hearted angels from the depths of Hell.

10.9 And when the great holocaust of man's destruction sweeps over the face of the earth, destroying all before it, then shall My army appear, streaming up from the bowels of the world and following in the wake of the all-consuming fire.

10.10 The land shall be black. No tree shall stand green and elegant rising from the ground. Here and there a blackened stump will mark the passing of a forest. And all shall be charred and scorched, and nothing remain, save a monstrous festering wound that can never heal.

10.11 And the earth shall open, and Hell shall be freed from within.

10.12 And fire shall spring forth and cover the land, and behind the fire the army of SATAN shall spread through the blackened world to occupy it.

10.13 And all the hideous creatures of the Pit shall be given the freedom of the earth, and I, SATAN, shall rule the world in might and majesty as is My right. And Mine who fought and died or fought and did not die, Mine who took pleasure in the final cataclysm, who stood in the midst of the chaos and revelled in the might of WAR, Mine shall not be forgotten. For they shall have earned their heritage.

10.14 And the world shall belong to Me, for it will be Mine by conquest. SATAN in man shall have triumphed at the End, and the earth shall be My footstool.

10.15 And those who have walked with Me shall rule with Me. And those who have fought by My side shall sit by My side in majesty.

11

Go forth! Prepare for the day of reckoning!

11.2 And he that shall meet the day steeped in the blood of his enemies shall be raised up and magnified in strength and power. He that shall be found in the very midst of battle, reeking of death, lip curled in ultimate defiance, shall be reborn to rule immortal in the world of SATAN. But he that is seen to run and hide, he that is heard to cry out for mercy, he that collapses in helpless despair, all shall be doomed to endless torment for their weakness.

11.3 And the earth shall be utterly destroyed and the sky polluted, and darkness shall cover the land. Corpses shall litter the ground, and cities, laid waste, shall smoulder lifelessly.

11.4 No creature of the natural order shall be left to witness the devastation. But monsters of the Pit shall stalk the land. And My people shall be rulers of this world of death.

11.5 And from this scorched and blackened citadel, the eyes of My people shall look outwards to the universe. And when the time shall come, I, SATAN, shall again gather My army together, and with the power vested in My shattered world, I shall set forth in conquest of the stars.

11.6 And I shall spread terror through the universe. And My people shall go before Me, and WAR shall spring up in every corner of the vast incalculable multitude of worlds that stretches beyond time itself.

11.7 And as I shall rule the world, and My people with Me, so shall I rule the universe, and My might and My power shall know no bounds. And the stars shall be Mine and the planets also. By the incontrovertible right of superior strength shall the whole universe come under My jurisdiction.

11.8 And I, SATAN, shall destroy the universe. For My destruction shall reach out like a cancer from the earth and spread its taint of slaughter and decay amongst the stars, till all is destroyed, all matter dead and mutilated to unchangeable lifelessness.

11.9 Then shall I be free and all My people; when all matter is destroyed, all physical existence crushed to a formless pulp.

11.10 Then shall we roam eternity unshackled by the burden of material creation. For when we cease to lie beneath the world of men, submerged in a morass of putrid flesh, when we have plumbed its depths, wallowed in its screeching senses, ripped it apart and thereby burst from its crippling clutches, then shall we transcend its boundaries and rise to the utmost

heights of spiritual fulfilment.

11.11 For I, SATAN, embody both lowest and highest. I am the GOD of both Ultimate Destruction and Ultimate Creation. Mine are the hideous black demons of the Pit, and Mine also are the white angelic hordes that transcend Heaven itself.

11.12 I am the epitome of both death and life. I am the body in the depths of dark depravity, and I am the soul in the heights of sublime spiritual ecstasy. The legions of the damned are of Me, as is the great company of archangels. And when the bonds of matter hold Me no more, then shall I and My people, My army, My legions, all My followers, rise from the depths of the blackness of the Pit and transcend the stars.

11.13 I am the body and the soul of man. Whilst the Fiend of the body is enslaved by the fearful mind, the soul is imprisoned. Only when the Fiend is released can the soul be free.

11.14 So I, SATAN, am come to release the Fiend, to let him loose upon the earth for the latter days, so that the world shall end with nothing less than the ultimate destruction of total WAR.

11.15 And those who accept the End and play their part together with the Fiend in bringing about the End, those who stand proud and fearless in the midst of the End and wield with Me the sword of ultimate destruction, they shall rule with Me when humanity is dead, and after seek freedom with Me in the conquest of the universe. But those who seek to stay My hand, to chain the Fiend, to cripple the engines of death and prevent the inevitable End, they shall be doomed to failure; dismal, futile, worthless failure. For the End must be, and none shall prevent or postpone it.

11.16 So rise and prepare for the final battle. Stand proud in the monstrous presence of violent death, and sound the trumpets of WAR.

11.17 Invoke the cataclysm!

11.18 And on the signal, when the heavens burst and a burning, blinding, raging, all-enveloping fury sweeps the earth:

11.19 Release the Fiend!

11.20 And stride with SATAN'S army to the End.

12 Transcendence: JEHOVAH, LUCIFER, and SATAN.

12.2 THREE distinct and separate patterns of reality. Yet each to some extent is present in each one of us.

12.3 First, the knowledge that man has rejected his GOD and demanded the blood of his fellow man, and that now he must suffer the consequences of his sin, at the hand of his GOD.

12.4 Then, the knowledge of the evil of WAR, of the degradation of human self-destruction, of the pain and the suffering, the deprivation and the miserable despair.

12.5 And finally the knowledge of irrevocable commitment to the way of bloodshed; the plough to which man has put his hand and cannot turn back until he has completed the cycle of his own self-destruction through WAR.

12.6 No one of the three is more real than the other two, except in the mind of the individual. The acceptance of the reality of all of them is the ultimate truth; the complete understanding of the triangular conflict which exists in every one of us.

12.7 In adherence to one and rejection of the other two there is courage, but it is a blind courage; a part acceptance, but equally a part-rejection of reality. To cling to one pattern only and resist the others brings no resolution and no fulfillment, because the knowledge is incomplete.

12.8 Only by a full understanding and acceptance of all three patterns as parts of ourselves can we begin to rise above the driving need to pursue only one of them in the face of the powerful and agonizing pressures of the other two combined. Clear vision of all three brings detachment and peace of mind, because it brings the full knowledge of reality, which is truth.

12.9 But though to follow one pattern and deny the presence in ourselves of the other two is blindness, to reject all three is the ultimate rejection. That is not only blindness but cowardice as well.

12.10 To deny the reality of WAR, except as a minor evil caused and propagated by others than ourselves, for which we are not responsible and which we are fast eliminating by the presence of our own undeniable sanity, is total blindness.

12.11 To reject the validity of the preacher of doom, the Jehovian, and the preacher of peace at all costs, the Luciferian, and the preacher of violence as the only way to end the cycle of violence to which we are committed, the Satanist; to reject all three and hope that the whole unpleasant situation will right itself; to reduce the significance of WAR; to reduce the importance of violence in our lives; to pass all responsibility for the fact of WAR onto others; to belittle the effect of WAR upon the world; to condemn all forms of extreme attitude to WAR; these are the

ways of blindness and cowardice.

12.12 This is the way of the grey.

12.13 But for all the apparent outward prevalence of this last attitude to WAR, its power is no more real than its pretensions. Because the patterns of the Gods are untouched by the images of the fearful. Concealed though they may be behind facades of optimistic fantasy, their effects are undiminished.

12.14 The power of JEHOVAH, LUCIFER and SATAN, is the dominant power, and conflicted though They may be for the purpose of the Game, upon one matter They are in total agreement, which means that on this matter all human beings are in equally total agreement, hard though they may try to hide it even from themselves.

12.15 And that matter is the fact of the End. The End of the world as we know it; the End of human kind as we know it; the End of human values as we know them; the End of human endeavours, human creations, human ambitions, human patterns of life, human conventions, human laws and human customs, as we know them. On one thing the GODS are in agreement. All these shall be destroyed, to make way for a New Age and a New Way of Life.

12.16 Humanity as a whole will not rise above its conflicts. Even if it were to do so it would still destroy all the physical, social and moral structures which it has created, because it would see their total invalidity. But it will not; so the destruction will take place in a chaos and confusion of ignorance, with the vast majority still clinging desperately to their hollow materialistic dreams, even in the depths of their final despair; whilst the few who do rise above the conflicts, will stand aside, separated from the mass, united not within but without the man-made structures of the human game, and linked to a new reality founded not on the laws of men but on the Laws of GOD.



Process Church Art Director

Timothy Wyllie

in Conversation with Adam Parfrey
at Feral Acres, Washington

Adam Parfrey: Thank you, Timothy, for being here with us.

Timothy Wyllie: It's my pleasure, Adam.

AP Just a little background on this… Timothy Wyllie and I worked for a couple of years putting together the book called *Love, Sex, Fear, Death: The Inside Story of the Process Church for the Final Judgment.*

TW I think it was nearer four years, Adam. Originally I think your idea was to do a facsimile edition, in fact to do the book that we're now talking about, but as we got talking I think you realized that there was a deeper vein there than just the magazines.

AP It was remarkable to make your acquaintance, because what I knew about the Process Church was almost entirely rumor based. A friend, Bob Taylor, who played folk music in The Chicago Coffee House, and apparently drew an illustration for the *Death Issue*, gave me a copy of the magazine.

TW Didn't you include some material in one of your earlier books?

AP Yes, in *Apocalypse Culture* there was a short excerpt from *The Gods on War*, and the Revised Edition of that book had Bob Taylor discussing his visits to the Chicago Chapter and what was going on there. In some ways I felt like a kindred spirit to the Church.

TW Well why, why would you have felt that? I mean we were pretty outlandish on one level, is that what you're claiming?

AP That I was outlandish? Well, I was collecting extreme thoughts for *Apocalypse Culture*, and I couldn't help but sympathize with them.

TW I can't resist saying that we were putting people on, in a way. Yes, it was a massive complexity of things. Talking about this nearly forty years later, I'm speaking to an entirely different generation about a community that just turned its back on the world basically, and picked up our own lifestyle which was very much in contradiction and opposition to the sort of "normal" way of life, and also in opposition to the hippie or beat way of life. Not opposition actually, different. Much more monastic, much more devotional life.

AP You were different from the hippie or beatnik sensibility, that's absolutely the case and in the sixties when everybody is all about love and touch and rainbow colors and dancing around, and you're all wearing dark hooded cloaks. But what about the obvious psychedelic influence in the Process magazines? How was that in opposition to the hippies?

TW I used the wrong word, we weren't opposed to the hippies. In fact we got on very well with hippies. Your comment about the psychedelic aspect of the magazine, not only was that coming from a psychedelic head space, because I had done psychedelics before I became a graphic designer for The Process, but because these were the people we were speaking to. We weren't trying to talk, basically, to your basic person, the normal, we were trying to collect our own people to the extent that we were evangelical, evangelical in terms of preaching the message.

AP This is interesting, because it seems contradictory really, because you were doing some preaching, in some regard.

TW Oh yes.

AP Let's go into that territory. What were the ideas

being projected by these magazines?

TW Let me just pick you up on one thing, because everything about The Process was contradictory. Because the basic concept was the unification of opposites. Everything we dealt with, we had to deal with from both extremes and that was the purpose of the magazine; that's why we had Malcolm Muggeridge on one column and Charles Manson on the other column. Let's get a Roman Catholic, and somebody who knows a little bit about murder.

AP But the Roman Catholics knew about murder, didn't they?

TW Yes, different layers. But that's got us into a lot of trouble, because it's really hard in an increasingly polarized era to suggest – well, it isn't about polarization, it's about being able to occupy both sides of the extremes and then draw them together in one's own soul.

AP Sort of like a psychedelic tea party.

TW Well, you've got me thinking. If only. I think psychedelics give a tremendous doorway to an appreciation of what it's like to actual feel in an extreme position, because you deal with extreme ecstasy on one side and there's extreme terror on the other. And anybody who has done psychedelics has seriously had a good dose of both of them.

AP They can appreciate both sides of the territory. So the magazines were thematic, they were sold on the street, and were not sold through the regular magazine distribution means.

TW No, why bother, why give away a third of it, when we can get out on the street and sell them.

AP And you can sell them for twice as much as a magazine you'd find in a store.

TW Absolutely, and not only that, but you can say, "Oh, is that all you can afford?" You could often guilt up people for ten quid.

AP Ten quid, that's pretty good for the time, I'm sure.

TW It was an incredible way of making money, I mean we made an enormous amounts of money doing that.

AP Selling the magazines on the streets in your striking outfits, the capes.

TW Absolutely, yes, well it changed over the years, we went through various different things. Black, I think, was one of people will remember. Black capes, flowing black capes, although we had violet capes at one stage. And black uniforms and red Goats of Mendes on the collars and a silver cross with a serpent sort of squiggling off the cross. And hair down to our asses.

AP Where did the serpent cross come from?

TW I think that was an attempt to bring Lucifer into it.

AP Lucifer?

TW Yes, because it was more of a sort of a noble snake, it was sort of plumed serpenty kind of thing, it wasn't your basic grass snake or anything.

AP Okay, since we're discussing this, this disparity between symbols and emblems, and the magazines paying attention to all sides of the human experience and integrating it so that it was one thing against the other, but more of an integral…

TW Not so much one thing against another, but presenting both sides without necessarily biasing viewers which was the acceptable choice. Let's go back to Charles Manson, to read his concept of life and death. And then to read Malcolm Muggeridge's concept of life and…

AP And one is preferable to the other.

TW Exactly, exactly. Yeah, so not only are we doing that, but we're putting the reader, at least hopefully, putting the reader through the experience of having to make non-judgmental evaluations of things.

AP What was fascinating about the magazines was the way you presented the Processian current of integrating opposing feelings, points of view, human characteristics. Some people were Luciferian, others Christ-like, or Jehovah-like?

TW We weren't necessarily integrating opposing viewpoints, we were presenting opposing viewpoints and letting the intelligent reader integrate them, see what I mean? Very different.

AP So it's giving humans a wider choice, a wider absorption rate on the life saga.

TW It's treating people like adults. It's saying "here is the evidence, make your choices." I don't have to

tell you which is the best, I mean that's paternalism of the worst sort. I think that's what we were taking the sort of subjects that a lot of people would like to deny or stay away from. For instance, if one presented the concept of human beings floating in a sea of fear, which is pretty much close to what was eventually happening. It's meaningless to a lot of people, I mean people really don't understand how terrified they are. So we were trying to break through that, break through that shell.

AP Break through being terrified, by presenting even more terrifying information to them, like the apocalyptic sensibility.

TW Absolutely, yes of course, of course.

AP How would that work though that, do you think, if people are too fearful, too terrified, just bring them through that other level of terror?

TW There's no way of pulling back, the only way is putting them over the top, so if you're presenting a series of images about concept of Satan, for instance, it's a fairly terrifying concept for most people in the Judeo-Christian scenario. There are different levels you can push the imagery of a Satanic icon, if you like, and there are different levels which people will react. I mean some people will react to the Virgin on the altar for instance, or somebody maybe react to a concentration camp scene, which could be buried in one of the columns surrounding the action.

AP There must be some respect for the human spirit to say that here's a wider point of view, here's a greater angle, don't restrict yourselves to a different particular thought.

TW I think evangelistic is pretty much the intention of what's behind the information, that's why I feel that we really weren't propagandizing with the magazine, it's not quite the right word, because the intention behind propagandizing is either to convert or suppress or to somehow change. Propaganda is pressing a particular point of view. There's no way around that, that's what propaganda is. We weren't doing that. We were saying, okay, let's take a subject like death and cover it from those people who, a suicide bomber for instance…

AP The various perspectives of death.

TW Yes, yes, somebody who starves themselves to death to make a point in Ireland, to somebody who chooses to go to Switzerland to commit suicide… I think at that point propagandizing loses its meaning, because its just simply saying, "Hey, have a look at this, this is what you're denying." That's really cracking through the eggshell. Now, how to present that in a way that can't be denied, that was the challenge.

AP The Process Church, in its formative days, and on through Mexico, it was apparently an extremely intuitive experience, in that all of you had no idea where you were going to end up.

TW We had no idea…

AP No knowledge whatsoever except communication with some higher beings through meditation processes.

TW Exactly.

AP Was that something you learned, did the magazines come from that kind of communication or something that you learned in that way, what kind of perspective was it?

TW Well you see, if you think that before we became the Process, we thought of ourselves as Compulsions Analysis.

AP Was it psychoanalytical?

TW Well, certainly psychotherapeutic, yes, so the whole thing was based on asking questions, asking good questions, not so much finding the answers, but getting deeper and deeper, because questions lead to questions. It was very natural for us to ask each other questions, so when we got into meditating together, when we were in Nassau, the meditations over time gradually turned more into asking questions of… we weren't quite sure what we were asking questions of, we could feel the presence of these… what we just called The Beings, we could feel them. So when we started asking questions, we would relate the answers to each other as we went around afterwards. Then we started to find the answers were integrating with other answers; they were making sense, there was something guiding us, there was something pushing us along, then we started really listening! That started the trail that led us to Mexico City and then ultimately down to Xtul on the Yucatan peninsula. That really gave a mythic heft to the whole group. I mean Xtul was an extraordinary experience in its own right, but a lot of that

actually we go into in the…

AP So the magazines were showing opposing views and integrating both sides of the story. Did you see the magazines then as psychotherapeutic, or did you not even care about how people, what people were thinking and it was more of like a bit of a "fuck you, you're not thinking of this," or as you said at one point, it was more like a prick-tease. How could the magazines be a prick-tease, what do you mean by that?

TW Well, they were extremely provocative, put it that way, I think we were pretty solipsistic about it, I don't think we really cared that much, whether people will get it or not. We pitched them at a pretty high level and we didn't talk down to people. As I said earlier, we tried to treat people as adults without imposing a particular viewpoint on them. Now, of course, it's impossible to do that, inevitably there was a bias and the bias in that case was a sort of a flamboyance and a boisterousness and a confident pessimism.

AP Confident pessimism?

TW Yes, yes, you see, it was quite clear to us then, and it's increasingly clear now that things are coming rapidly to an end on a global scale, so how do you deal with that? Well, you could deny it of course, or you can put your faith in technology, or you can sort of "Oh, we're all screwed" sort of normal pessimistic viewpoint, or you could look to the optimism of finally getting off this wretched wheel. That's the way we looked at it. We were collecting our people, we were collecting the elect. When we went to Xtul we had the idea of hunkering down and creating our own culture and our own society.

AP But then you were still with the magazines and passing them out, in the cities of the country.

TW The magazines came after Xtul.

AP And at that point, you're still trying to devise who the elect is, who are like you, that would be drawn to your…

TW No, I don't think we ever considered that, I don't think it was as self-conscious as that. I think we designed the magazines and wrote the magazines for our own satisfaction. And then from then on, you see when you sell a magazine on the street, you could be pretty sure nine out of ten people are going to throw it away, so you kind of don't really care that much. The important thing was to sell the damned thing and make the money, because that's what cults are about.

AP You needed that money for what purpose?

TW To keep the whole thing going, I suppose. And we had a mansion in London.

AP It was expensive.

TW Expensive, and you've got thirty people, and you want food and we were passing all this money as well, up the line, is what we were calling it. It would go up to Robert and Mary-Ann.

AP The Omega, Robert de Grimston, Mary-Ann?

TW It's another story isn't it?

AP That is a story, wow, that is quite a story. Now Mary-Ann was thought as the Oracle, right?

TW The Oracle, yes, and Robert was the Teacher.

AP So the Oracle was a Goddess with direct communication with the higher levels, or what?

TW Oh goodness me, we're talking of something, a phenomenon, that lasted over a fifteen or eighteen-year period, but changed its form over the years. She was an extraordinary woman, there was no doubt about it, otherwise she wouldn't have been able to collect such an interesting group of people around her. She was an extraordinary psychic. She was kind of a Blavatsky of her time, but where as Blavatsky had a sort of ugliness about her, Mary-Ann, although she was no beauty, she was certainly quite…

AP Charismatic?

TW Certainly charismatic, but privately so. I don't think she ever came out in public. A lot of Process never even met her, but yes, I think her ability to be able to go to one's deepest needs and greeds, that was what I found so helpful. She was able to expose aspects of me that I don't think would ever have been exposed in any other situation.

AP In a psychotherapeutic mode?

TW No, much more on an emotional, spiritual level. We were all very closed off, like a lot of English people who grew up in the forties and fifties – it was a horrible period. It was pretty bad over here, but over there, goodness me. I didn't eat chocolate until

I was eleven or twelve.

AP On the other hand, it was the so-called teacher Robert de Grimston, and his profuse writings that you weren't particularly fond of yourself, but wasn't that a lot of the text within the magazines?

TW He would perhaps have one article under his name and maybe three articles under people's names that he had written. My retrospective assessment of Robert is that he basically spent most of his time trying to keep up with Mary-Ann, trying to fill in the gaps. He provided the substance, the cosmology, the theology, that she was kind of groping for, kind of putting together, so in one way he was a sort of scribe…

AP So they're primarily her ideas then?

TW I would say so, yes. But he was also a tempering influence. He was a very intelligent man, but he was also cut off from his emotions. And in many ways that's what made it work so well to begin with, and so badly to end with, because of course the emotions will always win, if you put emotions against the intellect, as we see with the evolution debate.

AP Could you get in a bit on the specific magazines like how was it decided to do an issue, let's say the *Sex Issue*.

TW I'm pretty sure it would have been Mary-Ann who would have come up with the idea for a particular issue, but it would have probably come out of a discussion. She liked to hear other people say her ideas.

AP But the task of coming up with such a magazine is quite a task...

TW Well, there were three or four of us who were a core from the start, Andrew was the production, and was Robert's brother. And I think for the first couple or three issues, we really didn't need an editor per se. We just had to put it together. We interviewed various different people. Mick Jagger, I think I interviewed somebody or other – Stephanie Powers I think. There was Marianne Faithful, I remember her lying on a gravestone. I don't know how they feel about that now, I wonder… The actual history of how the magazines came about is very strange because the first magazine which has disappeared from view entirely, was in retrospect a rather strange and silly idea. England was going through a big crisis at that point whether it should join the Common Market or not. Mary-Ann had no real interest in politics, apart from the theatrical aspect of it. Somehow she got it into her head that we should produce a magazine opposing joining the Common Market – which was an odd idea really.

AP That's magazine number one, and I have never seen a copy of it.

TW Thank goodness, it was awful, but what it did was it showed us that we could get an armful of magazines, go down to King's Road and come back with a hundred pounds.

AP You could make a lot of money selling those mags on the street?

TW It was virgin territory in those days. London was pretty good, but when I went to Chicago, it was like picking apples off the tree, I couldn't believe it.

AP How easy it was to sell?

TW Oh God, and how wonderful people were and how friendly and open. Get out there on one of those main streets. It was kind of an ecstasy, because it was a flow, so few people would reject you. It was just like riding the rapids, it was just marvelous. A marvelous sensation, operating at absolutely top level.

AP But not everyone was capable, like you, of going out on the streets and selling magazines…

TW Well, everybody had to do it and some of the senior people would kind of find other things to do to avoid it. It was a skill. My ability to disassociate and allow another aspect of myself to come through helped, and I've only recently discovered what was happening.

AP Are you talking about multi-personalities? What are you speaking of?

TW Yes, I have a multiple who took a lot of the pain that I experienced in my young life and when I was out on the street, that particular multiple would come through and I would kind of sit back and watch him.

AP Where did the multiples come from, do you think, what are they? Was it a programming thing?

TW No, this isn't the MK-Ultra manipulation of multiples. It's probably most common in child abuse, situations like that. When a child is submitted to a tremendous amount of shock or pain, before

the personality has become integrated, by the time, say six or seven…

AP Was it a wartime situation with all the bombing going on?

TW It was the bombs, yes. The V1s – the doodlebugs.

AP That brought on the multiples?

TW Yes, that was the first fracture, that was the first split.

AP Is it the terror of the bombing, what is it, the feeling of dissociation from things?

TW Well, the experience, the Germans were using a particular kind of bomb, called a V1, a buzz bomb. You could hear it coming. It would go *[makes puttering bomb noise]* and when it stopped going *[noise]* that's when the terror started. You could hear it – it doesn't have the sirens on the wings like the Stuker dive-bombers did, but you could hear it getting louder and louder, this roaring, hissing sound and my body would contract and contract until I was absolutely in a tiny little, like golf ball, and then my spirit would pop out of my body and that's when the fracturing happened. Then that was reinforced later, when I was at school in my thirteenth, fourteenth, fifteenth year, through a very authoritarian, rigid, corporal punishment regime. That's when that particular personality hardened. Then it came out later in various different forms.

AP So what are your feelings about the multiple personalities? Were they emotional and psychic salve for a while?

TW Yes, they're coping mechanisms, they call it multiple personality disorder, or I think they've got another name for it now, dissociative identity disorder. Except I don't feel it's a disorder in my case, I felt it was a coping mechanism that I didn't understand for many years and only in my fortieth year, something like that, I started to gradually understand that's what was happening. I never had therapy, or anything like that, but one of my very close friends is a psychiatrist who dealt with multiple personalities, and I learnt a lot about it from him. So, I feel I've been able to integrate my different subs.

AP It is a little off-track, however, but it's fascinating. I'm interested to know, you discuss the magazines becoming the newsletters, the printed newsletter. There's a Processian Newsletter, there's a Foundation Faith newsletter, what was that called?

TW The Founders.

AP That's right, you've got several of those things, they're just black and white newsletters, but printed on glossy paper.

TW And designed in a quasi-elegant style. In other words they're not thrown together, they're pretty carefully thought out from a design point of view. I created a template for them, but I had very little to do with the individual issues. I was mainly involved in music at that point.

AP What was the purpose then of changing the magazines, which were pretty spectacular-looking things? The newsletters had less personal inspiration… The Foundation Faith, the reformulation of The Process after the schism between Mary-Ann and Robert. Satan was a less of an element in it?

TW And Lucifer.

AP Lucifer also?

TW And also Christ, I mean it was really Jehovian.

AP The Foundation was Jehovian?

TW It was much more Jehovian, yes.

AP Than Christ?

TW Yes, well you see Robert represented Christ and that whole Pantheon. When he was thrown out Mary-Ann wasn't going to give him much time. So there went Christ.

AP Actually more Jehovah, more Old Testament?

TW Yes, and you know that symbol, that big Jewish star, with the double F in the middle.

AP It was more presentable to Jews, there were some Jews joining the group after Foundation came to exist?

TW They hated it, they hated that aspect of it.

AP What did they want then?

TW Like many of us, I think they were going for the deeper pocket. There was something deeper going on underneath the surface of the group that was drawing people in, something much more magical and magnificent, that made them say "well, I should

confront this aspect of myself. If I have a revulsion, then I should confront that aspect of myself." Only about an eighth of the entire group would have been Jewish.

AP Timothy, I was curious about that term, "The Elect," which is what the Processeans thought of themselves?

TW Well, I had probably one of the three or four most profound spiritual experiences of my life when I was in the vicinity of Mary-Ann, and I felt I had encountered the Goddess within this out-of-body revelation that I was given and when I subsequently asked her whether she was the Goddess, she said yes, that she was. Now, of course, I could say in retrospect that she was just conning me.

AP But then if she wasn't the being that you thought she was or she presented herself as, then there's lesson, because there's another side of the Goddess as you put it, the dark side, right?

TW Absolutely, yes, of course it's a much more complicated situation than the simplistic thing of being taken in by a very cunning woman. She was a very substantial person in the sense that important stuff happened around her… There was a learning that came out of being conned out of the best years of my life, there was that learning. There's the learning of understanding my capacity to give myself away, which I have now come to terms with on a positive level, as opposed to a negative level. Because when you give yourself away to the wrong person and thing, you really learn who to give yourself away to, if you understand my meaning. But there was also an exploration which has taken me to the core of the issue, because subsequently to this whole Process period of my life – which ended in 1977 – I then became very involved in another cosmology, the Urantia cosmology. The personalities who appear in that cosmology, Lucifer and Satan, as well as Christ, I felt The Process had prepared me to be able to deal with these very confronting personalities without going into denial and without being fearful.

AP You felt that Urantia was confrontational?

TW I think if somebody picks up *The Urantia Book*, and reads it seriously and they come to the issue of the Lucifer rebellion and the devastating effects this has had on the planet and how long it has been going on for, and how it was the source of the difficulties and confusion we all go through on the planet. I would have been much more frightened at dealing with these issues, had I not been prepared by dealing with the Lucifer-Satan issue on The Process.

AP How was it different though, than the way The Process confronted the Lucifer concept?

TW In a sense it was entirely different. We'd ascribed these four names to beings that we sort of felt out there, and although I can't say I always felt it, I imagine Mary-Ann must have. It was just a question of these being a kind of identification, different types of human energy; the Jehovah energy, for example, would be autocratic, leader…

AP Let's move back a bit to The Process, when you thought of yourselves as "the Elect," that's pretty self-inflating, isn't it?

TW Well, we were certainly capable of self-inflation! I think the nature of any of these cults is basically, one has to think of oneself as self-important, otherwise one wouldn't be doing all this sort of thing. There was a certain reincarnational edge to it, although we didn't speak too much about it. But a number of us felt we'd recognized each other from other shared incarnations. There was this kind of driving principal which gave us a sense that we were regrouping. We had incarnated before, and now we were coming together again.

AP Well, you had group experiences where you put on these psychodramas, I guess, where you were inhabiting these past lives, did you not?

TW Those psychodramas were actually somewhat different. It wasn't really a reincarnational thing. The idea was that there were certain patterns of behavior that had dropped down through history, just as in personalities, we establish habitual patterns that drop down through our lifetimes and govern our behavior. So also do cultures. There was a sense of going back into these various key periods in history, these key turning points. Now this is the strange thing about it: It wasn't consciously done, we didn't consciously set it up. What would happen was we would all be going about our everyday lives, in Xtul, for example, interacting with each other, doing our thing, trying to stay alive. Mary-Ann's genius, if you want to put it that way, was to be able to spot these patterns of behavior which we'd be acting out and then examine them in terms of the primary nexus

point in history under inspection. I remember one enactment in which the English king Henry VIII, during the period of breaking away from the Catholic Church, ended up by creating an impact on western culture that reverberates to this day. Various Processeans would be playing different parts, all quite unconsciously, of course – no one knew an enactment was taking place until afterwards – at that point Mary-Ann would launch a discussion in which our patterns of behavior would be examined and deconstructed in one long twelve, or fourteen hour session at night, when everything would be exposed and, whew, we'd all understand something. We thought of it as untying the knots in the historical process.

AP What did you think of *The Gods on War*, I think you don't have that great an opinion about the quality of its writing…

TW This is perhaps more personal because I'd known Robert so well before the Process. When you know a friend that well, you tend not to take him too seriously when he starts pontificating.

AP After you read it, you said to me that you didn't think it was as bad as you expected it to be.

TW Oh, good. Maybe it was meant to be more spoken than read, as some texts are. I'm ashamed to say that I never gave it that much thought. I certainly felt, I mean we were doing a lot of mediumistics, so I certainly felt...

AP A lot of what, I'm sorry?

TW Mediumistics. Training ourselves as trance mediums.

AP Trance Mediums?

TW So that was of interest, but I never really ascribed that much importance, or significance to the Gods. I suspect because in retrospect, there really wasn't very much to it all. However, I do think there really are archetypes and they are extensions of…

AP The human personality? Because archetypes precede the human personality?

TW Yes, and now its up for grabs as to whether Mary-Ann cynically bolstered these archetypes up to the Gods, and then created a theology out of it.

AP Are you saying that there was some cynicism within The Process Church? That it wasn't a total belief? That they were putting something on to convince people of nonsense?

TW It wasn't quite as crude as that, there was always the sense of inside and outside – that we were The Elect – that we had an esoteric concept and yet we were putting out this exoteric belief system. There is the development of the emotional body and the spiritual body, most people have a very dormant spiritual body and a chaotic emotional body. Certainly The Process put us through an intensity of devotion, an intensity of dedication, that awakened these dormant worshipful, devotional qualities that in normal, everyday life, are seldom, if ever invoked.



SABBATH ASSEMBLY

Restored To One

RESTORED TO ONE
RECORDED BY
SABBATH ASSEMBLY

ABBATH ASSEMBLY has re-charged the origi- al hymns of The Process Church of the Final udgment and has worked them into moving ren- itions that unite the trinity of rock, psychedelia nd gospel into one triumphant re-awakening.

estored To One was produced by Randall Dunn nd includes the following players:

X THOTH, vocals

OPHIE GONTHIER, vocals

AVE NUSS, drummer

"*Musically,* Restored To One *consists of earnestly rendered doom-folk, ominous proto-metal, gothy call and response gospel and other minor key favoring musical genres. Some of the 40-year-old lyrics are intensely devotional, others quasi-blasphemous. As you might expect, this being from the Process, the lyrics name-check Christ, Jehovah, Satan and Lucifer. They sing of* GODS *and not God. The entire project is charged with a special kind of energy. The performances are inspired... and the Sabbath Assembly project is infused with that soaring, ineffable quality. As a listener, you feel it.*"

— Richard Metzger, DangerousMinds.net

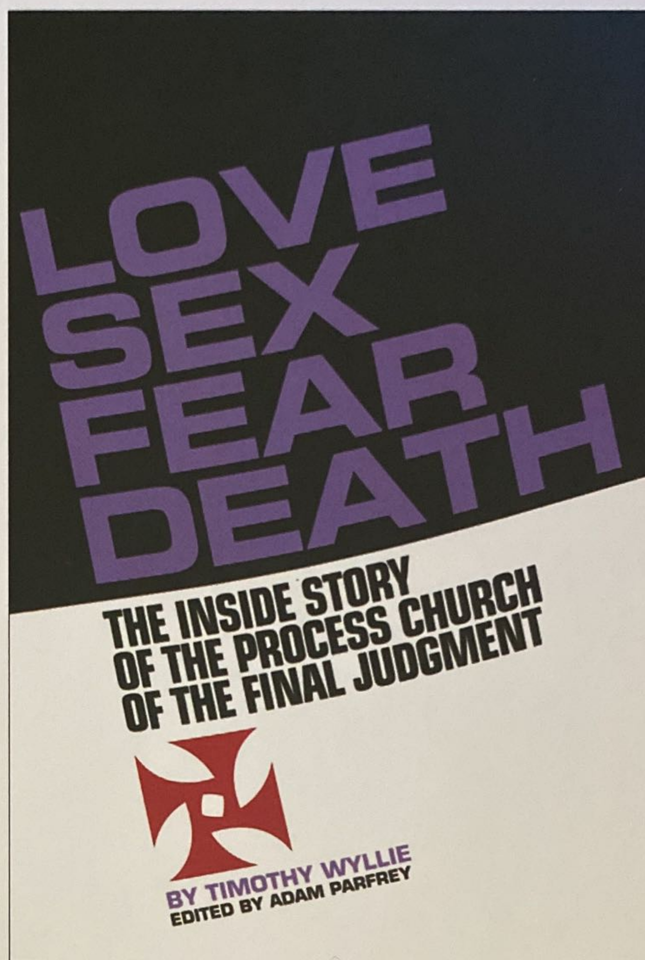


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LOVE SEX FEAR DEATH

THE INSIDE STORY OF THE PROCESS CHURCH OF THE FINAL JUDGMENT

By Timothy Wyllie / Edited by Adam Parfrey



The Process Church of the Final Judgment was the apocalyptic shadow side of the flower-powered '60s and perhaps the most notorious cult of modern times.

Scores of black-cloaked devotees swept the streets of New York, San Francisco, London, Paris, Rome, Chicago, Toronto, Boston, New Orleans and other cities selling magazines with titles like ***Sex***, ***Fear***, ***Love*** and ***Death***.

The Process' no-holds-barred theology brought on accusations of sinister conspiracies.

Personalities like Marianne Faithfull, George Clinton and Mick Jagger participated in Process publications, and Funkadelic reproduced Process material in two of their albums.

Love Sex Fear Death — written by original Process Church member Timothy Wyllie — is the first book to provide the astonishing inside story of this fascinating group and the mysterious woman at its center. Included are contributions from six other former members and Genesis Breyer P-Orridge. Included are dozens of never-before-seen photographs.

"A sober, sardonic recount of life in The Process. Flagellation optional." — Tina Estlin Page, chuckpalahniuk.net

"Over the years so much conspiratorial rubbish has been written about The Process Church. This was clearly a creative, innovative organization exploring outer limits of spiritual experience. Like any organisation it has its dark side and this book honestly discusses the good with the bad. At the same time it is about time the truth about The Process became available and source documents were published and I commend Timothy Wyllie and Feral House for undertaking such a task." — Living Traditions, Vol 4, No 1.